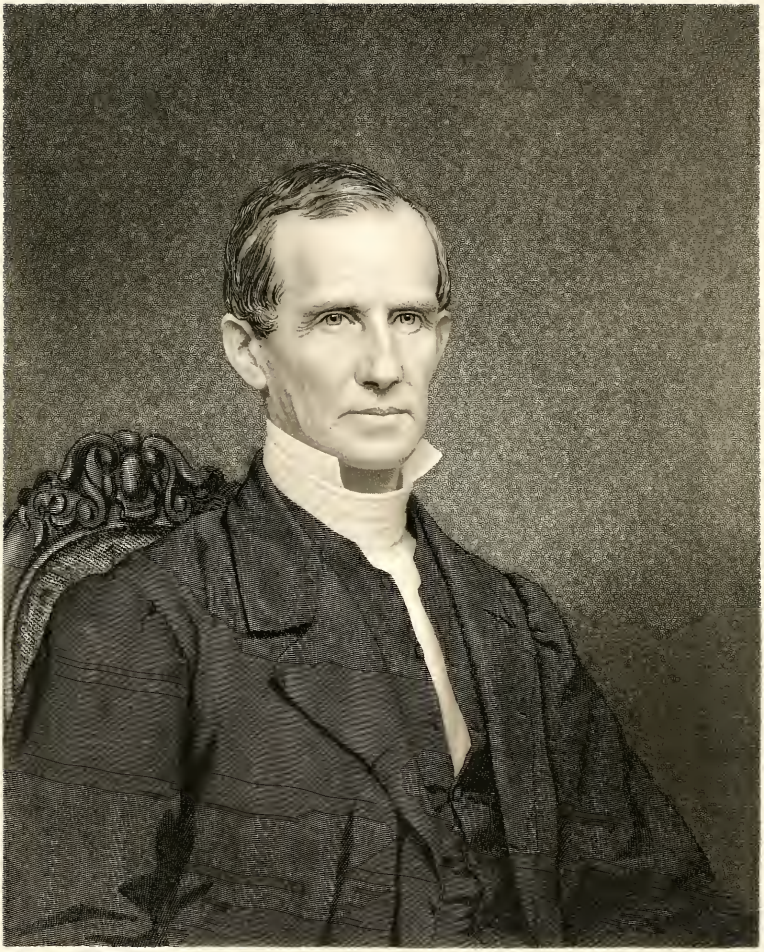
# In Memoriam.

REV. CHARLES CLINTON BEATTY, LL.D.,

AND HIS WIFE,

HETTY ELIZABETH BEATTY.

ALLEN COUNTY PUBLIC LIBRARY
3 1833 03582 3605
Gc 929.2 B3819m
Memoriam of Rev. Charles
Clinton Beatty, D.D.,LL.D.



Very truly, Yours, &c
Charles C. Beatty

# MEMORIAM

OF

# REV. CHARLES CLINTON BEATTY, D.D., LL.D.

OF STEUBENVILLE, OHIO.

BORN JANUARY 4, 1800,
DIED OCTOBER 30, 1882,

AND OF HIS WIFE,

## MRS. HETTY ELIZABETH BEATTY,

BORN OCTOBER 31, 1802,
DIED JULY 5, 1876.

NEW YORK:
PRESS OF J. J. LITTLE & CO.,
10 TO 20 ASTOR PLACE.
1883.

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270

# CONTENTS.


PAGE

Biographical Sketch. By James I. Brownson, D. D., Pastor of the First Presbyterian Church of Washington, Pa.... 7

Family Descent.... 9

Childhood and Youth.... 15

Early Ministry and Pastoral Service.... 21

An Ecclesiastic.... 35

Liberal Education.... 42

The Financial History.... 50

Dr. Beatty's Third Marriage.... 56

Conclusion.... 59

Sermon. By Rev. S. J. Wilson, D.D., LL.D., of the Western Theological Seminary, at Allegheny, Pa.... 67

Resolutions.... 99

Resolutions of the Presbytery of Steubenville.... 99

Resolutions of the Board of Trustees of the Western Theological Seminary.... 101

Action of the Board of Trustees of Washington and Jefferson College.... 106

PAGE

Biographical Sketch of Mrs. Hetty Elizabeth Beatty. By the Rev. Dr. A. M. Reid, Principal of the Steubenville Female Seminary, Steubenville, Ohio ..... 109

Birth and Early Education ..... 113

Marriage and Bridal Trip ..... 118

As Pastor's Wife ..... 118

Founding the Seminary ..... 122

Influence in the Seminary ..... 126

Protracted Ill-Health ..... 132

Fiftieth Birthday ..... 133

The Reunion ..... 138

Paralysis and Death ..... 141

Letters of Condolence ..... 143

Conclusion ..... 147

Her Monument ..... 149

REV. CHARLES CLINTON BEATTY,
D.D., LL.D.

# BIOGRAPHICAL SKETCH.

BY JAMES I. BROWNSON, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF WASHINGTON, PA.

---

THIS outline review of the life of one of the Lord's eminent and useful servants, like the other contributions to the present Memorial, is the fulfillment of a wish modestly hinted by him, in a confidential interview, several years ago, and formally expressed in one of his posthumous papers. The execution, according to the terms and spirit of the delicate trust, demands the avoidance of personal laudation, in order that only the honor of the Master may shine through the life-work of the man. Avoiding the spheres explicitly assigned to my re-

spected brethren, I, therefore, cheerfully undertake the task which affectionate confidence has given me, simply asking the reader to remember, along with myself, that the historian's office is not to invent facts, but only to collect and interpret them. Happily the materials farthest removed from the knowledge and reach of the writer are largely contained in the Beatty Family Record, prepared and printed, in 1873, for private circulation, by Dr. Beatty himself, and in the like memorials of the collateral Patterson, Du Bois and Ewing families, published in 1847, for a similar purpose, from which much information has been derived. Beyond these sources, every attainable advantage has been sought from Presbyterial and other ecclesiastical records, from the minutes of Boards, from the testimony of surviving friends, and still more from the treasures of memory covering more than thirty years of confidential intimacy and active co-operation with the deceased.

A brief and summary glance at the

## FAMILY DESCENT

of the subject of our present notice, will be the best introduction to his personal history. His Scotch-Irish ancestry, having the distinguishing traits of their noble race, can be traced back through the north of Ireland to the lowlands of Scotland as far the middle of the seventeenth century. But who was the *happy man* at the head of the long line upon whom society bestowed the cognomen "Beatus," as a tribute to his disposition and character, is not open to present discovery. John Beatty, the great-grandfather of our subject, was an officer in the British army. His second wife was Christiana Clinton, the granddaughter of William Clinton, a royalist and an officer in the army of Charles I., while her father, James Clinton, was married to Elizabeth Smith, the daughter of a captain in Cromwell's army. Her only brother, Charles Clinton, born in

1690, removed to this country in 1729, bringing her, then a widow, in the same ship, together with her four children, to find a home in Ulster County, New York. George Clinton, a son of this brother, having been a member of the Continental Congress which issued the Declaration of Independence, became a Brigadier-General the next year, but in a short time was elected the first Governor of New York under the Constitution, and held the same office through six terms, or eighteen years in succession, passing, by election, from that office to the Vice-Presidency of the United States, which he occupied during the latter term of President Jefferson and the first term of Mr. Madison. De Witt Clinton, not less noted as Governor, U. S. Senator and the champion of the internal improvement system of New York, was a grandson of this same Charles Clinton.

The only son of John and Christiana Clinton Beatty was Charles Beatty, the excellent and hon-

ored grandfather of our own Dr. Charles Clinton Beatty. Born in Antrim County, Ireland, in 1715, he was brought by his mother and uncle to this country at the age of fourteen years, as before stated. He was subsequently educated for the ministry at the famous Log College, in Bucks County, Pennsylvania, under the patronage and instruction of its principal, the elder Rev. William Tennent. His license to preach by the Presbytery, October 17th, 1742, was followed, the next year, by his settlement as pastor of the Forks of Neshaminy church, in the place of his venerable preceptor, whose infirmities compelled his withdrawal. His missionary spirit, intensified by special intimacy with David Brainerd, the apostolic missionary among the Indians, operated along with his inherited patriotism to send him forth, at intervals during his pastoral term, upon several expeditions in the joint interest of the gospel and the government. One of these was a preaching tour of three

months in Virginia and North Carolina. Another in the winter of 1755–6 was in the character of chaplain of the Provincial forces sent, under the general charge of Dr. Benjamin Franklin, to repel the depredations of the savages in north-western Pennsylvania,—supplemented in the opening spring by a like service, under commission from Governor Morris, with troops sent to protect the frontier settlers on the Susquehanna from like incursions. Another was two years later, when, by the advice of the Synod of New York and Philadelphia, he accompanied the command of General Forbes for the relief of Fort Duquesne, entered with the troops the evacuated fort on the 24th of November, and there preached his notable Thanksgiving sermon in commemoration of the bloodless victory—the first Protestant sermon of the Mississippi Valley. And the last was in 1766, eight years later still, when under a similar call of the Synod, along with the Rev. George Duffield, six years before his death,

he made a tour of ministerial service among the frontier settlements in central Pennsylvania, thence extended the journey to Fort Pitt, the destination of his former expedition, where both missionaries preached on September 7th, 1766, and from that point advanced to the Muskingum to ascertain the religious state of the Indians. Who will not concede that the blood and blessing of such an ancestry was indeed a priceless inheritance?

Colonel Erkuries Beatty, the father of our good doctor, was born in 1759 and died in 1823. His name was an anglicised Greek compound (e *from*, and Kurios, *the Lord*), to express parental gratitude for his birth. The opening strife of the American Revolution found him at Elizabethtown, N. J., preparing for the Sophomore class in Princeton College, at sixteen years of age. But neither counsel nor restriction could repress the patriotic fire which hurried him into the ranks as a private soldier, and, without abatement of zeal, he pressed onward, receiving

gradual promotion until the liberties of his country were achieved. Then after a further army service of ten years in the West, chiefly under Harmer, St. Clair, and Wayne, he resigned in 1793, receiving from the last named brave general the strongest official recognition of his soldierly merits and the accuracy of his accounts. Returning to civil life, he purchased the Castle Howard farm near Princeton, New Jersey, and thereafter devoted himself to agriculture. On the 21st day of February, 1799, at forty years of age, he was married in Philadelphia, to Mrs. Susanna Ferguson, daughter of Maskell and Mary Ewing, and widow of Major William Ferguson who was killed in St. Clair's defeat, November 4, 1791. He was full of enterprise and was called to fill various offices of trust, but his financial management was in striking contrast with that of his distinguished son. He died in the peace of the Gospel as well as in honor among men, and unto this day the inscription upon his tombstone from the

heart and pen of the venerable Dr. Samuel Miller, may be read, in testimony that he was "a firm patriot, a brave soldier, an upright legislator, an active and vigilant magistrate, a public-spirited and useful citizen, an honest man, and a sincere Christian."

This ancestral history has been presented because it most significantly points forward to the life we now commemorate. Dr. Beatty, though never boastful, had a very justifiable pride in it, and always felt grateful for the light which it reflected upon his own path. We may leave it now to pass under notice his distinctive personal history, beginning with his

## CHILDHOOD AND YOUTH.

He was born January 4, 1800, and was the eldest of three children, of whom his sister and brother died in early life. His half-sister Mary W. Ferguson, for whom he ever cherished a most affectionate regard, was first married to the Rev. B. Wilbur in

1818, at the time of his call to be pastor of the Presbyterian church of Dayton, Ohio. But this devoted and promising herald of the cross was taken to his heavenly rest just one month and two days after his installation! His widow became the second wife of the Rev. Matthew Brown, D.D., LL.D., President of Jefferson College, in 1825, and after a happy and useful life in that position of honor, died in 1838, leaving a daughter, now the wife of Henry M. Alexander, Esq, of New York. Dr. Beatty was born a healthy child, but severe attacks of measles and whooping cough left their impression upon his constitution, making him ever afterward delicate and predisposed to sickness. For his careful home-training, so happily combining, after the fashion of the times, instruction, persuasion and the rod of correction, and especially for his religious culture, he was ever ready to confess his chief indebtedness, like that of Timothy, to his mother. He was happily situated also for educational advantages,

receiving his preparation for college partly in the academy at Princeton, and partly at home, under the private teaching of Messrs. J. F. Crowe and Isaac W. Platt, then theological students and both afterward prominent ministers in the Presbyterian Church. His entrance into the Sophomore class, half advanced, of Princeton College, then under the Presidency of the venerable Dr. Ashbel Green, at the age of sixteen years, was simultaneous with the removal of the family into the town for his sake. Hitherto his tastes had been more for general reading than for thorough study. Now, for a time, he was fired with ambition to attain a leading position in his class, but encountering the too sharp competition of older students, he soon became contented with an average grade, which he was well able to maintain. The fascinations of college life soon led him for a season into dangerous companionship, but parental prayers, answered through the kindly and faithful admonitions of the President of the College,

and still more through the personal influence of two of his classmates, brought their first fruit in his deep conviction of sin in the early spring of 1817. It was, however, near the close of the following vacation, during a visit to Newark, where an extensive work of grace was then in progress, that he came to a Christian hope under a powerful sermon of the pastor, the Rev. James Richards, D.D., on the sacrifice of Christ. He was received into the communion of the church the following Summer, at Princeton along with his classmates John Breckenridge and Thomas C. Kennedy, and with them he first sat down at the table of the Lord. Even at his graduation, September 30, 1818, he had by no means attained his full growth, and was slender and delicate.

Our young graduate did not at once enter upon his theological studies, but spent a year in the double effort to gain health and experience. The sudden death of Mr. Wilbur thwarted his purpose to make his house at Dayton the center of his

movements for this period. But, accepting an invitation from a friend of his widowed sister in that place, he repaired thither and made his home with her family, taking charge of the education of her two sons. A pledge of his subsequent energy was given in the performance of the journey from New Jersey to Ohio, at least as far as Pittsburgh, on foot, in company with several other young men. Besides the office of a private tutor, he taught a school of forty pupils at Dayton, until at the end of four months symptoms of pulmonary disease compelled his retirement. Thence by a long and indirect journey on horseback, by way of Detroit, Niagara Falls, a portion of Canada, and Buffalo, he reached the house of the Rev. Mr. Barnard at Lima, where under kind nursing he was partially recovered from an attack of miasmatic fever. After this, a coach ride to Albany, and an easier passage down the Hudson on a boat, brought him in safety, though in great debility, near his home, which he

was enabled to reach in September. A rich compensation for his toil and suffering was found in his deliverance from threatened consumption. He was accordingly enabled to enter the seminary at Princeton at the opening of the ensuing year preparatory to the ministry, and to continue his studies with great diligence through the full term of three years. Here again it was his privilege to sit in the same class with his beloved friends Breckenridge and Kennedy, as well as with Robert Baird, Artemas Bishop, Augustus L. Chapin, William Patton, George Potts, and others scarcely less distinguished afterward in the ministry. When his course was finished, he had advanced but three months into his twenty-third year.

Next in order is our friend's

## EARLY MINISTRY AND PASTORAL SERVICE.

During his term at the seminary, his mind turned seriously toward work among the heathen. With this in view, he corresponded with the United Foreign Missionary Society, and was appointed, August 21st, 1821, to the region of the Columbia river, near the Pacific coast, then clearly in the domain of heathenism. The Presbytery of New Brunswick accordingly gave him a license to preach on the 20th of the following January, in advance of the completion of his studies, though on account of insuperable difficulties suddenly interposed in the way of the mission itself, his strong desire to go to that field was overruled. Special circumstances a little later constrained him to decline a mission among the Ottoway Indians in Ohio. But thus hindered in his first desire to labor among the

heathen, he next turned to the destitution of his own race and nation, in what was then the Far West. Declining several advantageous offers of settlement in his native region, he accepted a commission as a home missionary to the valley of the Wabash, and, as such, he was ordained by his Presbytery at Cranberry, N. J., October 2d, 1822. On the same day he started upon his westward journey, and in good health reached his destination, having on his way spent a Sabbath at each of the following places, viz.: Columbia, Greensburgh, Pittsburgh, Wheeling, Dayton, Indianapolis and Carlisle, Indiana. He at once commenced a system of vigorous labor on both sides of the river, preaching in schoolhouses and private dwellings as opportunity offered, and often twice a day through the week. During one week he preached thirteen times, and traveled one hundred and fifty miles. It was no wonder that the opening spring found him exhausted in body, though rejoicing in spirit because of a mani-

fest blessing upon his labors. A call was placed in his hands from two churches which he had organized in Parke County, Indiana, with a promised salary of $300 per annum,—a part of which was to be paid in produce,—which call he determined to accept. He also entered seventy acres in the Land Office, and contracted for the erection of a cabin. But just then, having gone, in company with the elder bearing the call, to attend the meeting of Presbytery at Charlestown, he was met with the sad tidings of his father's death, an event which revolutionized his whole plans. Returning homeward at once, he received letters at Pittsburgh asking him to await there the arrival of his sister, Mrs. Wilbur, and bring her home. And thus came the providential crisis which, like a pebble in a rivulet, changed and shaped his whole subsequent life-work.

Having upon his outward journey met at Pittsburgh with Drs. Herron and Swift, the leading pastors of the city, he was upon his return urged

by them and also the Rev. Elisha McCurdy, an other eminent Presbyterian minister of the West, to visit the church of Steubenville, Ohio. That church had become vacant by the resignation of Dr. Obadiah Jennings, in order that he might accept a call from the church of Washington, Pa. True alike to his native energy and the state of his purse, our delicate young minister walked to Steubenville after the manner of his previous journey across the mountains, carrying a letter of commendation from his Pittsburgh friends to Elder David Hoge, only, however, to find that another person of much prominence and reputation had been engaged to occupy the pulpit on the following Sabbath. But he accepted an invitation to preach on the two subsequent Sabbaths, after which, at a congregational meeting, he was chosen as pastor by a vote of four-fifths over the brother who had preceded him; and by a second vote his call was made nearly unanimous. A venerable elder had given a

great impulse to the vote in his behalf by an expression of his own decided preference for the young David. This call, promising him a salary of $500, received Presbyterial sanction on the same day (June 17th, 1823) that Dr. Jennings was dismissed to the Presbytery of Washington. Against a strong protest of his heart, which still clung to his western field, and after returning home, in partial concession to the judgment of his friends, this call was accepted.

Carrying with him his letter of dismission from the Presbytery of New Brunswick, he commenced his labors in August, and was received into the Presbytery of Steubenville on the 5th of October, during the sessions of the Synod of Pittsburgh. Under arrangements then made, he was installed on the 21st day of the same month. And in this relation he continued with great assiduity, without any increase of salary, until April, 1837, a period of thirteen and a half years. One of the pleasing

incidents of his settlement was the cordiality of his reception by his brethren. This was shown in his election, in April following, as a commissioner to the General Assembly of 1824, which held its sessions in Philadelphia. Nor will this token of confidence, given at the first opportunity, be taken as of less value, even if it might be suspected that some bird of the air had whispered into the ears of a friend that *another* object of no less consequence in its way might be accomplished by that eastward journey. In fact, the young pastor made good before his return one of the qualifications of a bishop by his marriage on June 30th, to Miss Lydia R., second daughter of Dr. Samuel Moore, then the successor of the Hon. Samuel D. Ingham, as the member of Congress from Bucks County, Pa., and afterward, by appointment of President Monroe in 1824, Director of the United States Mint at Philadelphia.

This marriage was the fulfillment of an attach-

ment from early childhood. The parties were second cousins on the maternal, or Ewing side. The engagement had been of two years' standing, and had followed Miss Moore's public confession of Christ, along with her three sisters in a revival at Doylestown, under the earliest ministry of Mr. Beatty himself. She was greatly admired for personal grace and beauty, and winning manners, while, also, she possessed a highly cultivated mind, being familiar with the Latin and French languages, and able to write with ease and vigor both in prose and poetry. But above all she was a devoted Christian. Though of quiet and studious habits, she was supremely anxious to be useful to the people to whom she thus became related as the pastor's wife. But the period of her joy and service in this new relation was short. She died May 28, 1825, three days after the birth of a daughter, who followed her to the heavenly home six weeks later, having meanwhile received in baptism her own name, Lydia Moore. Words are

of course powerless to measure the depth of such a sorrow in the heart of a bereaved young husband and pastor. Happily his venerable mother was in providential circumstances to hasten to his support, nor did she cease to be an honored member of his family until October 27, 1839, when her active and useful Christian life on earth was closed to enter the heavenly inheritance.

Dr. Beatty's second marriage occurred November 6, 1827, or a little more than two years and five months after his bereavement. He was most highly favored in the selection of Miss Hetty Elizabeth Davis, a native of Pittsburgh, but chiefly reared in Kentucky, and, at the time of her marriage, a resident of Maysville in that State. Without trespass upon the province of the brother who is to sketch her life and character for this memorial, I may be permitted to express the opinion founded on personal acquaintance, that he could not have found a more charming wife, nor one better fitted in every way for

the important sphere which she was called to fill. For nearly half a century, she was the light of her husband's life as well as a very large contributor to his usefulness, and, for herself, she made a record in hundreds of human hearts never to be effaced.

Immediately upon Dr. Beatty's installation at Steubenville his pastoral work was earnestly begun, as ever afterward it was vigorously prosecuted. His preaching was clear in style, expository and doctrinal in material, and eminently practical and pungent. Directness was one of his most marked characteristics in the pulpit as well as out of it. Without brilliant oratory or specially profound or novel thought, he came before his people habitually with discourses carefully prepared, and uttered with unction brought from his closet. Being an implicit believer in the system of salvation by grace through faith, he declared the whole counsel of God, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Through the prayer-meeting,

the Sabbath-school, and faithful pastoral visitation; his influence was greatly extended. And by means, also, of his peculiar power of organization and executive administration, the spiritual and beneficent forces of the congregation were speedily developed and steadily carried forward to successful results. A serious discouragement met him in the half-finished house of worship which had been erected seven years before his coming, to take the place of an inferior one, but which itself, for lack of completion, could only be partially used, and even then was incumbered with debt. After bearing with this and other disheartening difficulties, the energetic pastor so far imparted his spirit to the congregation that, in 1828, this unsatisfactory structure was taken down and replaced with one far more commodious and comfortable. The temper of his whole life was then illustrated by his liberal contributions to the enterprise, beside the work of his own hands both in the removal of the old building and the erection of the

new. But richer still were the spiritual fruits of his pastoral care. Under his administration, as shown by the records of the Presbytery of Steubenville, the number of communicants increased from eighty-five to three hundred and eight. The additions to the church, in the same time, were four hundred and thirty-six, of whom three hundred and thirty-three came in by profession of faith, making the average of hopeful conversions per annum nearly twenty-five. Embraced in this spiritual ingathering are the fruits of two blessed revivals of religion, one in 1831, and the other in 1835. The recorded ingatherings of these years respectively were *eighty-five* and *seventy-one.* The former work of grace had its peculiar beginning in the resort of Dr. and Mrs. Beatty, with the teachers of the Female Seminary then under their care, to special prayer in behalf of four refractory pupils whom all other efforts had failed to bring under control, and who were about to be dismissed under discipline. After the third or fourth

meeting of these pleaders before the throne, two of the rebellious pupils asked leave to join in the supplications, and before the close of the week, the whole four were brought under the Spirit's power. The impression was electric. The good work overspread the Seminary and extended to the church and community with the results already stated in part. It was indeed a baptism of power upon both minister and people, ever afterward recalled with the deepest reverence and gratitude. Nor was the growth of the church less manifest in the habit of *beneficence*—another no less clear token of spiritual prosperity—which placed it far in advance of all the other churches of the Presbytery.

The cessation of this happy pastoral relation was due to two combined causes. One was a distressing throat affection with which the pastor was afflicted from the year 1835 until he was relieved by means of a voyage to Europe in 1843. The other grew out of the incessant care and labor demanded

by the Young Ladies' Seminary, then upon his hands, as we shall presently see. Through the urgency of the session and people alike, however, his resignation was delayed until April, 1837, when the Chief Shepherd most happily cleared the way by turning the hearts of both pastor and people to a worthy successor in the person of the now sainted Dr. Henry G. Comingo, then a young Kentuckian, a graduate of the Princeton Theological Seminary and a licentiate of the Presbytery of New Brunswick. The relation between these two servants of Christ ever continued as it began, not unlike that between "Paul the aged" and "his beloved son" Timothy, until death separated them at the end of a quarter-century. Then the elder wept at the grave of the younger with a broken heart.

But in laying down the weight of his charge, the retiring pastor by no means gave up his work as a minister. As the state of his health would permit, he met every rising occasion with the best service

he could render. Convinced of the demand for a Presbyterian Church in the upper part of the town, he purchased a suitable lot, and with his own funds erected a house of worship upon it, during the summer following his resignation. And, with the sanction of Presbytery, a second church was organized there, January 1st, 1838, to which both his family and the Seminary transferred their relation. He supplied this church half the time until 1844, in connection with the Rev. Joseph H. Chambers, who ministered on the alternate Sabbaths to a church in the country. From that time until the autumn of 1847, he acted as the sole pastor, and then most heartily yielded his place to a licentiate, now the Rev. William P. Breed, D.D., the honored pastor of the West Spruce Street church, of Philadelphia. Here, also, as in the first church, the Lord put his seal upon his ministry, and then also gave him to see the work of his hands successfully carried on by his approved successor. Everywhere and always it

was his delight to "preach the word," and to be "instant in season, out of season," as the Master had need of him. Who can doubt that a large company of ransomed souls greeted his entrance into the heavenly home to whom on earth he had pointed out the way?

The transition is easy from the work of our distinguished friend as a preacher and pastor to his service as

## AN ECCLESIASTIC.

We include under this head, of course, not only his membership of the courts of the church, but also his share in the management of its various corporate interests. Besides his skillful leadership in the affairs of his own church, which made him almost supreme over both the session and the people, his counsel was largely sought in behalf of all the surrounding churches. By reason, also, of his accurate

knowledge and clear judgment, joined with corresponding promptness and decision, he could not but be an influential leader from the first in all the bodies of which he was a member. Others may have been more deeply grounded in the theories of church government, but few brought into action either quicker insight or more practical wisdom. Both in Presbytery and Synod the fathers respected his opinions, and his juniors followed him with confidence. His speeches were usually brief, but in their strong common sense they were more effective than the elaborate argument or impressive eloquence arrayed against them. Nothing was more evident than his abiding love for the doctrine and order of the Presbyterian Church, and his readiness to labor and even suffer for their maintenance. One unmistakable token of the trust reposed in him is the fact that, during the years 1824–39, including a period ever to be remembered for the sharpest theological and ecclesiastical conflicts in

the Presbyterian Church,—he was six times sent by his Presbytery as a commissioner to the General Assembly, though to accomplish this, an unwise rule of rotation had to be suspended. Seven times, later, he was a member of that venerable body, and in 1862, at Columbus, Ohio, he was its Moderator. Still oftener he was present of choice at its sessions, when he was largely consulted by members who relied upon his advice. Having been a commissioner in 1838, when the rupture of the church occurred, it was his joy to be an active member of the O. S. Assembly of 1869, in New York, which agreed to reunion, as well as at the adjourned meeting in the following November, at Pittsburgh, when it was formally consummated. He was also a member of the first United Assembly at Philadelphia in 1870, when he presented the report of the Reconstruction Committee.

The ecclesiastical action which gave Dr. Beatty the greatest pleasure in the retrospect was his part

in the negotiations which, by the blessing of God, contrary to the first expectations even of those who participated in them, brought about the reunion of the two great branches of the Presbyterian Church. He was greatly surprised to find himself appointed by the O. S. Assembly of 1866 a member of the committee of fifteen to represent that body in the first formal opening of the question. Then, by the affliction which rendered the Rev. John M. Krebs, D.D., unable to act as the convener of the committee, he succeeded to that position. And when the two committees came together, he was made chairman of the Joint Committee of Thirty, through the generous urgency of the venerable Dr. William Adams, the convener of the New School committee. In the exchange of views between the brethren who met this high trust in the spirit of prayer, his own spirit was enkindled, and the difficulties which had seemed to him insuperable soon passed away. For a time the hesitation and even disapproval of some

of his most valued brethren was a sore trial to his feelings; but, trusting in God, he was willing to abide the future. In the end the blessed reward came in the consummation of reunion, on the sole basis of the standards of the church, and with the utmost confidence and cordiality on all hands. For twelve years he was spared to witness the harmonious operation of the plan, and the clear gain to the church under it of about one thousand ministers, over twelve hundred churches and one hundred and fifty thousand members, with a proportionate advance in every other respect. And can we not well believe that he and his beloved brother Adams, with other fellow-laborers for the same result, are now rejoicing before the throne in the work of their hands through grace while we who abide in the flesh enter into their labors?

Nor were the evidences of like honor less clear in the region of the church where our worthy friend had his home. Without change of place, he was

successively, by ecclesiastical modifications, a member of four different Synods, and was made Moderator of each one of them. He thus presided over the old Synod of Pittsburgh in 1839; over that of Wheeling at its second meeting in 1842; over that of Cleveland at its first meeting under the reconstruction of 1870; and over the Synod of Ohio at its organization in 1882, only two weeks before his death, under the Consolidation act passed by the General Assembly of 1881. Nor was even this all. No less than six general conventions, under various forms of call, embracing the ministers and appointed elders from the region of the church covered by the original Synod of Pittsburgh—viz., Western Pennsylvania, Eastern Ohio, and West Virginia—have assembled in Pittsburgh for consultation and prayer touching the vital interests of religion and the Presbyterian Church, all of which were highly profitable, and some of them crowned with large blessings of spiritual power in the churches. Their dates

were respectively: November 17th, 1842; December 18th, 1857; January 15th, 1861; November 13th, 1878; February 12th, 1867, and December 7th, 1875. Dr. Beatty was President of those of 1842, 1861, and 1875; First Vice-President of that of 1867, and a very influential member of each of the others. His calls to such prominence were undoubtedly complimentary to his skill and force, but they were still more indicative of the responsive sympathy of his brethren with his own untiring zeal in behalf of all the great interests of the Church.

Turning now to another sphere, it may well be claimed that Dr. Beatty has left no more enduring record than that which shall carry down to posterity his usefulness in the way of

## LIBERAL EDUCATION.

A friend of education he was by inheritance, by his own judgment and taste, and by a thorough conviction of its essential connection with the welfare of society, the stability of government and the advancement of religion. When he settled as pastor, the entire region in which he found himself, though possessing the benefit of common schools, and that also of flourishing colleges and academies for the higher training of the sons of the community, had no school answering to the demands for young ladies. Edgeworth Ladies' Seminary, the first in history, was established in 1825, at Pittsburgh, by Mrs. Mary Olver, soon transferred to Braddock's Field, and again, at the end of eight or ten years, to Sewickley, where with various fortune it survived until 1865. Steubenville Female Seminary, the second in time and widest in influence,

was opened on the 13th of April, 1829, by Dr. Beatty and his accomplished wife. Clear as were the Doctor's own views in this enterprise, its origin was still more due to the earnest desire of Mrs. Beatty. Her early longing to be a teacher, for the noble ends of such a service to God and her race, having been repressed by friends, the way of gratification was now providentially opened. And joyfully she entered it to lay the best offerings of sanctified culture upon the altar of Christ. She brought into the joint enterprise just the qualifications to supplement those of her husband. The undertaking, thus begun in the spirit of Christian devotion, soon developed into a seminary of the first class, with extensive buildings, various appliances, and large attendance. And such an institution it has been ever since. The first six graduates received their diplomas at the Commencement in 1833, when also the first catalogue was issued. From that time onward classes have not failed to go forth year by

year, carrying abroad into practical life the best fruits of mental discipline, refined manners and elevated aims.

The history of the institution includes a long list of assistant teachers who, under a wise headship, did their work satisfactorily. But over all its external and inward management, there was a continual supremacy of wisdom, accuracy, constancy, prompt decision, energy and far-reaching influence in the person of Dr. Beatty himself, to which the on-flowing success of half a century is under God to be most largely traced. In 1856, the Rev. A. M. Reid and his wife, Mrs. S. L. Reid, then young in years but experienced in teaching, were associated with Dr. and Mrs. Beatty as assistants, Dr. Reid becoming Principal and Dr. Beatty Superintendent in 1857, and in 1866 they became their successors by a complete transfer of jurisdiction and responsibility, including also the ownership of the property. The retiring Principal and his wife, however, ful-

filled the wishes of all parties by retaining a nominal connection, by which their valuable influence continued to be exerted both in and for the Seminary.

Within the period of Dr. Beatty's care, more than three thousand pupils passed more or less under the instructions of the institution, of whom five hundred and nineteen became regular graduates. Of these pupils, *twenty*, at least, have gone forth as missionaries to the heathen, several hundreds have become wives of ministers of the gospel, and a large proportion have been engaged more or less in teaching. Nor is it less significant that many other institutions of this and other regions of our country, and some on heathen shores, have found in this "Mother of Seminaries and Schools" at once their model and in part their supply of teachers. But far more important even than the educational tone and social culture of the institution has been its decided and uniform religious influence. Biblical teaching, kindly religious over-

sight, gentle warnings against temptation, Christ-like earnestness for the salvation of souls, and importunate prayer with and for particular pupils, were not left without the seal of the Spirit. Hundreds of pupils returned to their homes doubly dear, in that, during their course, by converting grace they had become children of the kingdom of God. And hundreds of Christian parents found a special inducement to commit their daughters to this institution in the confidence that their spiritual interests would be promoted.

So much for our friend's direct work as an educator. But he was no less distinguished in the charge of other institutions as a Director and Trustee, especially those which exclusively or largely were designed to raise up a qualified ministry for the proclamation of the gospel. The two which had the firmest hold upon his affections, and were the recipients of his most liberal benefactions, were the Western Theological Seminary at Alle-

gheny, Pennsylvania, and Washington and Jefferson College at Washington in the same State. The same General Assembly of 1827 which established the former, appointed Dr. Beatty one of its board of directors, a position which he held by successive re-elections until his death. He was the last survivor of the ministerial membership of that original board, and now only one ruling elder of the number, viz.: Reddick McKee, Esq., remains on earth, though not for many years past a director. Upon the death of Dr. Elisha P. Swift, in 1865, he was unanimously made President of the Board, an office he continued to hold until the Lord took him. Dr. Swift had succeeded the Rev. Francis Herron, D.D., who had been President from the organization, in 1827, until his death, in 1860. Each of the two latter had served as Vice-President during the term of his predecessor. In the line of these three honored names the Presidency has come down from the real beginning until now. Upon the

organization of the Board of Trustees in 1848, Dr. Beatty was made one of its members also, and so continued to the end of his life. In both capacities he was, as in all other trusts, a model of punctuality, vigilance and fidelity to the interests of the Seminary, ever ready to lead or follow in every approved scheme for its advancement. For twelve years, ending in 1875, he was by special appointment of the Directors, Lecturer Extraordinary on Practical Theology, and so rendered a gratuitous and important service to the Seminary, until compelled by ill health to withdraw.

Having been a uniform friend of the two colleges of Jefferson and Washington, though held back like many others from rendering them special aid by a sense of their injurious rivalry, Dr. Beatty became the efficient instrument of their union in 1865, which in 1869 developed into their consolidation. The influence which chiefly produced this result came in the form of his generous offer of $50,000, on con-

dition of their becoming one. At the consummation he was elected a member of the united Board of Trustees, and at the same time unanimously made its President. In this relation he served the college of Washington and Jefferson with characteristic fidelity to the close of his life, a period of seventeen years. The same dignity, fairness, promptness and strenuous execution of rules, marked his official conduct here as in all other like situations. Associated with him intimately in the corporate jurisdiction of the Seminary and college alike, the writer is fully prepared to bear witness of his efficient leadership and of the vast benefits derived by both institutions from his oversight. The impression of his efforts for their good cannot but be abiding.

## THE FINANCIAL HISTORY

of Dr. Charles C. Beatty is worthy of study and reflection, though it can be given here only in feeble outline. There was enough of singularity in this and other traits to invite criticism from one-sided observers of his character. Persons seeing from one direction beheld in his life a rigid system of self-discipline, a stern adherence to rule, a severe habit of frugality, firm exaction of dues joined with prompt payment to the last farthing, systematic self-denial in matters of luxury and show, and withal a possible tendency to apply to others a standard thus carefully set up for himself, which sometimes led them to pass strictures upon him for seeming narrowness, if not, also, a want of sympathy. But, on the other hand, his habitual and life-long benefactions, most carefully distributed in proportion to his means, and embracing various objects, such as help to young men seek-

ing the ministry as well as to young ladies seeking an education, relief of struggling ministers and churches, comforts to the poor, the propagation of the gospel through church boards and other societies, and endowments, through which though dead he might continue to be a witness for Christ,—these and other tokens furnished incontestable proof that neither avarice not self-gratification was his ruling principle. Even common fairness demands that we should view his plans and their execution from his own standpoint, not forgetting that, whatever others might think of his adjustments, they were adopted and followed from conscientious conviction and purpose, and in fulfillment of the vow of stewardship early taken and habitually repeated on his knees before God.

When he commenced life for himself without patrimony on a small salary, he prayerfully set apart *one-tenth* of his income to the cause of Christ in the world, and an equal amount to the increase of his library. The beginning of his subsequent fortune

was made from what he could save out of the remaining $400. The success of the Seminary from and after 1829, of course enlarged his means. Thenceforward careful economy and discriminating investment, without resort to dubious risks, tell the story of distinguished success. It has been supposed by many that Dr. Beatty's increase in wealth was mainly attributable to the skill and guardianship of personal friends in the East who were known as financiers of great ability. "Never was mistake greater," replied one of these very gentlemen to my suggestion of this solution: "Dr. Beatty was the last man to need a guardian; if he had devoted his life to banking, his ability in this direction would have placed him in the foremost rank of financiers, and fitted him to be Secretary of the U. S. Treasury." His strength was in his keen discernment and poised judgment of the business outlook, and although he consulted with trusted friends, his action was all his own.

But now let us glance at the other side. His first rule binding him to the consecration of *one-tenth* of his income to the Lord was followed until 1837—a crisis of business distress probably never surpassed in the country. Reversing the ordinary course of men in such circumstances, he then changed his rule of giving to *one-fourth*. Another still more remarkable change was made in 1851, when he was in the prime of life and in the flow of prosperity. It was reduced to a written covenant with God, whereby his income was ranged into four divisions, and, under a strict annual settlement, his principal was never to exceed the sum of $70,000.00; and all beyond that, both principal and interest, must go, under his best discretion, to the cause of the Lord. How faithfully this vow was kept appears in the fact that his investments, estimated at par by his executors at his death, amounted to just $65,000.00 —the sum which, with its increase by appreciated stocks, remained for distribution under his will.

The reason assigned in the record of this solemn covenant is as wonderful as the transaction itself—viz., that his own spirituality of mind might be preserved against the seductions of avarice and worldly ambition!* It only sheds further light upon the animus of this realized stewardship, and illustrates the harmony of justice and generosity in his spirit, to record the fact that one of his first financial efforts was to discharge an indebtedness of $4,700 which rested upon the insolvent estate of his father at his death in 1823, and had been chiefly incurred by unproductive land purchases in Ohio. This he accomplished within six years after his settlement at Steubenville out of his limited means, when no legal obligation bound him, but only the prompting of filial honor. His own modest record of this generous fidelity is in these words, viz.: "Eventually every debt was paid, yet nothing was left for his family."

* See the document at length in Dr. Wilson's discourse.

An inspection of Dr. Beatty's accounts reveals the fact that since 1851 his benefactions have aggregated a little over $400,000.00; in all, they have amounted to about half a million of dollars. The two largest sharers of his bounty were the Allegheny Theological Seminary and Washington and Jefferson College. To the former he gave (including his residuary bequest) about $225,000, and to the latter about $100,000, one-half of which was given at the union of the colleges, and the other half was since appropriated to the endowment of the Greek and Latin Chairs. And all this was accomplished in a method of scrupulous honesty by a plain minister of the Gospel, starting without resources, residing in a quiet interior town, ever holding his Master's interests in his heart and hands, and maintaining to the last the spirit of his holy calling.

## DR. BEATTY'S THIRD MARRIAGE

dates the beginning of the last era of his life, as we now consider it. After the interval of bereavement, his heart craved once more the support and sympathy of companionship, and all the more perhaps because, while wonderfully preserved in the vigor of all other faculties, his vision, obscured by a cataract, only partially removed, found diminished sources of enjoyment from the world without. And the Lord directed him to a person of eminent fitness for the position to which he successfully invited her. He was married by the Rev. Francis L. Patton, D.D., LL.D., at Chicago, on December 31st, 1878, to Mrs. Mary A., widow of Edmond Wells Crittenden, M.D., with whom she had spent a happy married life of thirty-five years in Pittsburgh, Louisville and La Salle County, Ill.

The parties to this union were not strangers to

each other. In her youth Mrs. Beatty had been sent by her parents, John and Mary L. Inskeep, from their home in St. Clairsville, Ohio, to the Steubenville Seminary for her higher education. In the year of her graduation, 1834, at seventeen years of age, she also confessed Christ, and was received into the communion of the First Presbyterian Church of Steubenville, of which Dr. Beatty was then pastor. She had been reared in the Protestant Episcopal Church, and after her first marriage returned to it, her husband being of that communion. But, on her marriage with Dr. Beatty, she of her own accord transferred her relation to the Presbyterian Church. The intimacy, so early formed, had its fruit in a life-long friendship. Immediately after graduation Miss Inskeep became a teacher in the seminary at Steubenville, and a year later she entered upon a like service in a school under the care of the Rev. Henry Hervey, D.D., at Martinsburg, Ohio. By invitation, in the spring

of 1837, she became the assistant of Mrs. Frances Biddle, the first Principal of the Washington Female Seminary at Washington, Pa., and so continued, with acceptance and success, until 1838. Her subsequent life, up to the marriage union, of which we now specially speak, has been already sufficiently stated.

That union was productive of mutual happiness. Mrs. Beatty brought into it not only the affectionate regard and veneration begun in her girlhood and ever cherished, but the devotion of a true wife. Entering eagerly into the views, sympathies, wants, pursuits and anxieties of her honored husband, she gave both support and brightness to the remaining years of his life. She read to him for his information and enjoyment. She was the cheerful companion of his journeys and visits. She ever sought to lift the cloud of care from his spirit. She felt herself identified with him in interest, joy and sorrow. She was an affectionate watcher at his death-

bed. When "devout men carried him to his burial and made great lamentation over him," she was a silent weeper, opening her heart to the Lord.

The two children of her former marriage, Charles Beatty Crittenden and Mrs. Mary Frances Amos, reside in Carroll County, Iowa, and still bear her upon their hearts.

But here we must bring this narrative to its

## CONCLUSION.

A portraiture of human perfection has not been attempted. No man more thoroughly than Dr. Beatty himself held and preached the doctrine of human depravity, and of the dependence of even Christians upon divine grace for every good word and work. He never claimed to be faultless, but, on the contrary, upon conviction or discovery, was ever ready to make humble confession of mistakes, shortcomings and errors. His apologies to breth-

ren whom he had wounded in debate by his manner, sometimes curt, were frank and satisfactory. The exactness of his plans, the rigor of his adherence to proposed ends and methods, and the intensity of his purpose, ever bent on success, sometimes exposed him to the criticism of seeming prejudice, as well as a slight tendency to dogmatism. But if discerning friends could see in him some of the defects so common to the best specimens of humanity, they could not fail to see, also, that these very defects were for the most part natural concomitants of greater excellencies, and of a force of character supremely consecrated to the cause of God and Man. Let the simple facts of his life, herein so imperfectly set forth, as well as the achievements he has wrought, and withal the high Christian and ministerial character he so steadfastly maintained to the end, tell their own story of what is due to him from his generation, and of the estimate which posterity will put upon his work.

Both the reputation and the personal acquaintance of Dr. Beatty were widely extended. We have not failed to trace in this record the leadership so uniformly accredited to him in all the spheres of his public service. Other and various honors also accumulated upon him. The handsome recognition of the honorary degree of Doctor of Divinity in 1840, and of Doctor of Laws in 1860, both conferred by Washington College when he had no official connection with the institution, reveal the estimate of his scholarly standing in the region where he was best known. In his own town, besides being a member of the Board of Education which inaugurated the public schools, and a chief promoter of the establishment of the Union Cemetery, he was uniformly an officer and leader in the various public institutions, literary and beneficent. Having special fondness for travel, he traversed most of the States of his own land, and formed lasting friendships in many of them, while in many also he is still largely represented by

his pupils. His first visit to Europe was made in 1843, when, with his wife and three young ladies, he passed through England, Wales, Ireland, and Scotland, and, on the continent, Belgium, Prussia, Germany, Switzerland, Italy, and France, making the longest stops in London, Rome, Naples, and Paris, and being absent about eight months. His last voyage was made under appointment of the General Assembly of the Presbyterian Church, as one of its delegates to the First General Presbyterian Council which convened at Edinburgh, July, 1877; and as a member of that august body he received the most honorable recognition in the whole course of its proceedings, while, also, he was a large sharer in the social courtesies extended by the dignitaries of the city to the most distinguished members. The impressions then and previously made by his intercourse, public and private, have abundant evidence in the warm letters of condolence which, since his death, have been sent across the ocean, to attest the share

of the prominent leaders of the Church there in the common bereavement. Indeed, it has been sometimes asserted that there were possibly few other ministers of the Presbyterian Church of the United States of America of a wider acquaintance in Europe than Dr. Beatty.

"Nevertheless man being in honour abideth not," is the inexorable law for all men, good or bad. This long life of nearly eighty-three years came to its peaceful and blessed end at three o'clock P.M. on Monday, October 30th, 1882. Returning home from his last public service in the organization of the Synod of Ohio, at Columbus, he was soon called to his death-bed, and, after a brief process of declining strength, with but little suffering, he passed away into the joy of his Lord. The funeral services were conducted with a severe simplicity, prescribed by the venerable deceased himself, in the Second Presbyterian Church of Steubenville, on Wednesday, November 1st. True to his life-long habit, he had pro-

vided that, as a substitute for costly show on this occasion, the sum of one hundred dollars should be given through the churches to the poor of his own denomination, and a like sum to the other poor of the city. A wreath of flowers lay upon the coffin, presented by the young ladies of the Steubenville Seminary, and another of evergreens, the gift of Mrs. Col. Beazell. The services at the house consisted of a hymn announced by the Rev. James D. Moffat, D.D., President of Washington and Jefferson College, and a fervent prayer offered by the Rev. A. M. Reid, Ph. D., Principal of the Steubenville Female Seminary. Those at the church were under the management of the pastor, the Rev. W. W. McLane, D.D , and the Rev. W. M. Grimes, D.D., pastor of the First Presbyterian Church of Steubenville. The former made the opening address, and the latter read the Scripture lesson. Addresses were delivered by the Rev. Robert White, pastor of the Old Presbyterian Church, in which Dr. Beatty worshiped, the

Rev. S. J. Wilson, D.D., LL.D., of Allegheny Theological Seminary, the Rev. Henry Woods, D.D., Professor in Washington and Jefferson College, and the Rev. J. I. Brownson, D.D., pastor of the First Presbyterian Church of Washington, Pennsylvania. The devotional exercises of singing and prayer were led by the Rev. Messrs. R. F. Randolph, W. S. Owens, and H. C. Cooper, pastors of sister churches in Steubenville. The church was crowded with an audience in deep sympathy with the occasion, and thirty or more ministerial brethren, together with quite a number of representative laymen from other places, were present to give their testimony of respect to the memory of the sainted dead. After the solemn and impressive services, a long procession of carriages attended the remains to the beautiful Union Cemetery of Steubenville, where all that was earthly of the venerable servant of God was silently laid down in the narrow house to sleep beside kindred dust until the resurrection at the last day.

"We could see a white procession
Sweep melodiously along,
And we would not have one mourning
Drown the sweetness of their song.

"Oh, they came to bear him upward,
To the mansions of the sky;
And to change as he was changing
Is to live, and not to die;

"Is to leave the pain, the sickness,
And the smiting of the rod,
And to dwell among the angels,
In the city of our God."

# SERMON.

BY REV. S. J. WILSON, D. D., LL.D.,

OF THE WESTERN THEOLOGICAL SEMINARY, AT ALLEGHENY, PA.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper.—*Psalm* i. 3.

Such a character as is described in this Psalm comes not by accident, but is a growth—a development according to the fixed laws of the divine government, the established order of things in the kingdom of grace. Negatively, he is described as one who avoids all evil associates, associations, companionships and communications. Positively, he is described as one who delights in the law of the

Lord, and in His law doth meditate day and night. Figuratively, he is described as a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf shall not wither, and whatsoever he doeth shall prosper.

But I do not purpose to preach textually to-day, nor to use the text further than it describes the character of him whose life and work these services are intended to commemorate. My text, then, on this occasion is the life, the character and the work of Dr. C. C. Beatty, and in analyzing his character, let us notice :

I. Some elements of it.

Lying at the foundation of the whole structure of the man's life and history we find, *Integrity.*

His life and character were built on solid foundations and according to straight lines. His principles were right and true, and corresponding to these his conduct was upright, just and honest in all particulars. His veracity was not only unim-

peachable but was inviolable. No one who knew him could, for an instant, doubt his word. Deceit, insincerity, double-dealing, dishonesty were abhorrent to his nature. In word and deed, in public and in private; in the church and in society; in small matters and in great affairs; in the casual transactions of the hour and in the pursuance of lines of conduct which stretched across a lifetime he was a man of perfect uprightness and irreproachable integrity. Mentally, we cannot construct his character without conceiving of this as being essential and fundamental in its constitution.

Among the elements of character must also be mentioned,

## BREADTH OF VIEW AND LOFTINESS OF AIM.

A man of integrity may withal be a person of very narrow mind; and while his truth and justice

and equity move and act according to the strictest requirements of the highest standard, the sphere of their operations is a contracted one, and consequently their influence is proportionately limited. But the plans, the aims, and the purposes of Dr. Beatty from the first transcended all selfish policies. Before his ordination he had thought of going to a foreign field, but being diverted from that, he started, as soon as ordained, to the Wabash Valley, which was then the far West. In this home mission field he labored until the death of his father, when he returned to Pittsburgh. While at Pittsburgh he received an invitation to preach in the Presbyterian Church of this city (Steubenville), which was then vacant; and this, in a manner which he always considered providential and contrary to his own wishes, resulted in his being called and settled as pastor of that church. Then began his career of great and wide usefulness—a career in nothing more distinguished than in its large and

unselfish schemes of beneficence and of gracious and lasting influence.

Another element of character was

## INFLEXIBILITY OF PURPOSE.

It was this purpose which gave effect to his plans. Beneath and behind all his aims and schemes there was an indomitable will ready, at any sacrifice of toil and patience, to carry them into execution. He might have sat to Horace for that picture which the poet has drawn of a just man, tenacious of his purpose, who would hold that purpose undaunted while struck with the fragments of a world falling to pieces. His slender, delicate frame and feeble health gave the impression of physical weakness, but no one was ever associated with him intimately in any undertaking without receiving from him an impression of power—the quiet, measureless power which resides in an indomitable will. At times which

tried men's faith and courage his brethren turned to him and leaned upon him with confidence, because he was a strong man.

Connected with this inflexibility of purpose were his

## DAUNTLESS ENERGY AND TIRELESS INDUSTRY.

His inflexibility of purpose had in it more than a stubborn, dogged tenacity; it was more than a passive continuance in a chosen position. A worthy, desirable end being proposed, means adapted to that end were wisely chosen; and then, in weakness and in strength, in sunshine and in storm, in good report and in evil report, in success and in adversity, with invincible energy, industry and patience he worked at and worked out the problem. He subjected himself to a discipline as severe and rigid as the strictest military discipline. It came as a

part of that discipline that he should endure hardness, and when endurance was demanded his constitution seemed to be made of iron and his nerves of drawn steel. No difficulties intimidated him, no expenditure of labor and of pains would turn him aside.

Thus on the granite foundation of integrity he projected great and noble plans, prosecuted these plans with invincible determination, and wrought out the details of them with exhaustless patience and industry.

Passing from these elements of character let us notice

## II. SOME CHARACTERISTIC QUALITIES.

His intellect was vigorous and clear. He was never confused in his thinking, and he was never obscure in the expression of his thoughts. In the pulpit, on the platform, on the floor of the church

courts or in conversation no one ever had any difficulty in understanding him. His clear thought was the natural exponent of the candor and sincerity of his nature, and his simple style was the garb which his thought naturally took on as a means of expression. His intellectual operations, moreover, were direct and rapid. With him the way from the premises to the conclusion was always a straight line, the shortest distance between two points. He was impatient of indirection and circumlocution. When he had the elements of a question before him he was not long in reaching a conclusion, and in consequence of this, he became a leader in deliberative bodies; a leader by virtue of his having reached definite conclusions for himself, and being thus prepared to guide the wavering and the undecided. He had this additional quality of a leader, that his convictions were positive and strong. On important questions in Church or in State, Dr. Beatty was never found among the neutrals, or *non liquets*,

but his position was always clearly defined and his opinions were pronounced. Yet, no one was more tolerant of opinions which differed from his own, or more willing to concede to others the rights of judgment which he claimed for himself. Furthermore, his mind was active and inquisitive. It ranged over wide and varied fields of human knowledge. He kept himself fully and accurately informed in regard to the current history of the world. Especially was this the case in regard to ecclesiastical affairs, the spread of the Gospel, the history of Missions, the aggressive work of the Church Universal, and particularly of the Church to which he belonged and to whose interests he was so entirely devoted. Nor did this lively interest in all that was transpiring abate with the increasing weight of years. Some men outlive their active usefulness. After the din and turmoil of the battle, after the burden and heat of the day, they rest in quiet, undisturbed by passing events, and almost

unrecognized by a generation to which they scarcely seem to belong. Such a lot is not always to be deplored, but such was not, and in the nature of things could not have been, the lot of Dr. Beatty. Up to the last he kept himself in contact with the living interests and issues of the times. In his hopes and purposes he was as young at four-score as he was at two-score years old. Such men never grow old. His active brain continued busy to the last. By the appointment of the General Assembly he constituted the Synod of Ohio ten days before his death, and during the sessions of that body he took a lively interest in the proceedings, and an active part in the discussions of the Synod. Thus the Lord spared him to discharge the last duty that was laid upon him by the General Assembly of his Church. The body was the servant of his will, and to the behests of the will the body was held with iron determination until it was completely worn out.

Socially, Dr. Beatty was genial, affable, and courteous. He was fond of society, was a good conversationalist, enjoyed wit, humor, and cheerfulness, was a good listener as well as a good talker, was modest and unassuming, was companionable with the old and young alike, was tender in his attachments, was true and staunch in friendships, though undemonstrative in manner, and in his bearing was courtly and graceful. He formed strong friendships, and he was a sincere and faithful friend, and these friendships when once formed were not easily disturbed.

The character of Dr. Beatty, however, derived its strength and symmetry from his genuine and thorough Christianity. In all that he did he was governed by the strictest religious principles. His religion was a matter of principle, of rule, of law, of habit, and these beliefs and modes of life crystallized into a character of uncommon strength, consistency and justness of proportion: yet no man was less of a formalist than he. He had both the form

of godliness and the power thereof. He was a man of faith, and his faith manifested itself in appropriate works and in genuine Christian experience and graces. The doctrines of Christianity were verities and realities to him, and he lived and worked in the presence and under the power of them. His nature was not emotional nor demonstrative; and while he made no parade of his religious feelings, yet his life, in its motives, its aims, its desires and its habits, was deeply and pervasively religious. Habitually he was a man of faith and prayer. This was the atmosphere in which he lived and moved.

His life was a life of unselfishness, of large-hearted and of open-handed beneficence. His dedication of himself to the Lord was with him no empty form or unmeaning ceremony, but meant all that the words in their most solemn import signify and convey. His getting of wealth and his use of it were alike matters of religious principle and of conscientious duty. No words of mine can set this truth forth so

impressively as certain resolutions of his which were adopted by him as early as 1851.

## "CERTAIN RESOLUTIONS ADOPTED APRIL, 1851.

"All that I possess was received from God. He has most surprisingly prospered me in worldly circumstances above my expectations or wishes. I am but His steward. With myself and mine I desire to glorify Him. An increase of my wealth is not desirable. Resolution and effort are necessary to prevent this. For this purpose I adopt the following paper and trust that God will help me to follow it.

"Of my property there is to be held as *permanent capital*, and not increased, the square on which the Seminary stands and all the improvements, buildings, furniture, etc., now upon it, or which may be placed upon it, together with certain bonds, stocks and notes amounting to $70,000. Every-

thing else of property, real or personal, is to be held as transient funds, and the proceeds, with the income from the other, to be disposed of and used as follows: There is enough to be employed for the living of myself and family and the keeping up of the establishment as to all reasonable expenses under four departments: 1st, School; 2d, Family; 3d, Personal; 4th, Incidental, excluding additions and benefactions.

"In the spring of each year, as near as possible to the first of April, there shall be ascertained from account whatever may be the overplus on hand of transient funds and income, and it shall then be divided into two equal parts and appropriated as follows: One to pay additions permanent to the Seminary property, and if the expenses of these improvements shall have been greater than half, then the excess shall go over to the next year's account on the same item; but if it be less, then the overplus shall pass to the second division. This divis-

ion shall be sacredly consecrated to charitable and religious purposes, and the balance, after subtracting the amount already paid to these purposes during the year closing, shall be immediately appropriated, and, if possible, during the month of May be paid over to the respective objects without delay, excuse or evasion. The Lord help me to keep this resolution!

"Accounts of these several items shall be systematically and conscientiously kept, and semi-annual accounts made out. Under the first head, nothing shall be added except the improvements, which shall be made on the Seminary square. While the stocks may be changed when necessary, the amount in no case shall be increased; and if subscriptions be really advisable for public benefits and improvements, they shall be transient and in trust for the income fund until they can be sold or transferred to the stock account in place of the securities disposed of. All other property not designated as

*permanent* shall be held as belonging to the transient fund; and as soon as lands can be sold or debts collected, or funds in any way obtained, it shall be divisible as above, and the uncollected part of these funds shall always be kept as small as possible, and in no case continued when they can be turned into money for distribution; and a full exhibit in account shall be made and recorded at the close of each year, embracing the semi-annual exhibits before mentioned. For the accomplishment of all this, my only hope and help is in the special grace of God. The Holy Spirit enable me to do it; and to God alone be all the praise!"

CHARLES C. BEATTY.

This covenant was made when Dr. Beatty was in the prime of life. He had been prospered financially, but, contrary to the usual policy, instead of making these acquisitions the foundation of still larger and increasing gains, he declares that an

"*increase of his wealth is not desirable*," and "*that resolution and effort are necessary to prevent this.*" This is a wonderful piece of history. A man in the full vigor of life solemnly puts on record that he does not desire an increase of his wealth, and uses resolution and effort to prevent it! For more than thirty years not a dollar was added to the amount of his capital, and after the economical expenditures excepted in the covenant, all surplus income was "*sacredly consecrated to charitable and religious purposes.*" His wealth he held and used as a means of glorifying God. He was accurate and just to an iota; and while he paid the last farthing which he owed, he likewise was strict to exact all that was due him. So far as personal expenses were concerned, he seemed frugal to a fault, but there was not a miserly atom in his nature. He was absolutely free from avariciousness. He cared nothing for money in and for itself; but, acting as the steward of God, he used it for His glory. No one who

possessed so much, and who had used so much money, was more unworldly. Few men knew him better than did T. H. Nevin, Esq., treasurer of the Western Theological Seminary, and in the paper prepared by him and adopted by the Board of Trustees of that institution on the death of Dr. Beatty he says: "He carried with him through life in a remarkable degree the rare qualifications of the dual character of a true Christian minister and a thrifty, successful business man, never allowing either to trench upon the sacredness of the one or the integrity of the other."

To Dr. Beatty belonged also

## III. STRONG PERSONAL TRAITS.

Physically he was slender, erect, graceful; with a face full of character, strength, and manly beauty. His voice was clear, crisp, distinct, firm, and ringing, never taking on any of the peculiar qualities of tone

which belong to old age, and to the end he could be heard distinctly in the largest assemblies. He was independent and self-reliant, reluctantly accepting the services of others even when almost blind. He was methodical in his thinking, in his living, in his business transactions, in his expenditures and in his benefactions. He loved order and hated confusion, and because of his methodical habits he was enabled to transact much business without hurry or apparent pressure, and was able also to keep a multitude of details in his mind as clearly as though they had been recorded in a ledger, and were visibly before him. When to all practical purposes he had lost the use of his eyes, he would sit in the Board of Directors and the Board of Trustees of the Western Theological Seminary, and in the Board of Trustees of Washington and Jefferson College and exhibit an accurate and exhaustive knowledge of the details of the business and the condition of these institutions such as no other member of these Boards possessed.

Method thoroughly worked out involves accuracy. Dr. Beatty was accurate in his plans, in his promises, in his statements, in his business obligations, in his engagements, and in the fulfillment of these engagements. He was punctual to the second. With him nine o'clock meant nine o'clock by astronomical time. He was as punctual as the sun, and he was so on principle. The same consistency of character that made him truthful, and upright, and honest made him conscientious in meeting appointments exactly at the hour. He was prompt to decide and prompt to execute. He was strict and punctilious in the discharge of duty and exacted a like attention to duty on the part of others. Such an assemblage and combination of qualities made him a distinguished executive officer. He was Moderator of the Synods of Pittsburgh, Wheeling, and Cleveland; and of the General Assembly; and at the time of his death he was President of the Board of Directors of the Western Theological Seminary, and of

the Board of Trustees of Washington and Jefferson College.

Having thus noticed some of the elements of his character, some characteristic qualities, and some distinguishing personal traits, it yet remains to speak

## IV. OF HIS WORK.

His life ran parallel with the course of the nineteenth century, and if he could have chosen the era in which his life should have been lived, we cannot doubt but that he would have elected the decades of this century across which that life has stretched, and as the theatre of his activity and influence he would have chosen this land of his birth, which he so ardently loved, and of this land we know he did choose the great West, and of the great West he chose this city, on the banks of the beautiful Ohio, and here, in the church of his choice and of his love,

he exercised his long and illustrious ministry, devoting himself especially to the higher education of both sexes.

In considering his work it is incumbent to say that he was, first of all, a *Minister of the Gospel*, and that he loved and magnified his office. He was ordained as an evangelist and began his ministerial work as a Home Missionary, in the valley of the Wabash, then the far West. His work as a pastor was performed in this city, he having served the First Church in that capacity for thirteen years and a half and the Second Church for three years and a half, seventeen years in all. As a preacher he was doctrinal, expository, plain, direct and pungent, and his ministrations were instructive and edifying. As a pastor his great executive ability came into play, and the results were complete organization, effective work and thorough discipline. This same executive ability rendered his services and example as a *Presbyter* almost invaluable. His love of order, his

punctuality, his promptness, his accuracy and his conscientious attention to details found here a worthy and an appropriate field for their exercise. He was one of the best Presbyters in the Church. That he was a leader in the Church is abundantly shown by the records of the last fifty years, but he was specially prominent and influential in the re-union of the Old and New School churches. The Old School Assembly, which met at Columbus, O., in 1862, of which Dr. Beatty was Moderator, inaugurated the re-union movement; and when committees of fifteen were appointed by each Assembly for the "purpose of conferring in regard to the desirableness and practicability of re-union," Dr. Beatty was Chairman of the Old School Committee, and presided over the meetings of the joint Committee. Through all the negotiations and adjustments which led to the consummation of re-union, and through the work of reconstruction which followed, the clear intellect, the steady judg-

ment and the strong hand of Dr. Beatty were felt at every step and at every crisis.

The great work of Dr. Beatty was accomplished as an *Educator*, in the founding and the building up of the Steubenville Female Seminary. West of the Allegheny Mountains he was a pioneer in this field of Christian effort and enterprise; and his just apprehension of the needs of the time and his wisely seizing the opportunity evince, quite as clearly as his success in the undertaking, that he was a man of no ordinary ability. Here again his great executive qualities found a fitting sphere for their exercise, and under the able management of himself and of her who for so many years was his efficient helper, the Seminary became and has continued to be a model institution of its kind. His success in this line was altogether phenomenal, and this Seminary is a monument more enduring than brass or marble; and even though in the mutations of time the institution itself should cease to exist,

yet the history, the work, and influence which it has already accomplished will remain through the ages that are to come. Dr. Beatty left the ineffaceable stamp of his individuality on the institution. He made the character of the school religious as well as literary, and its history has been a series of revivals and of remarkable conversions. Rev. Dr. W. P. Breed, of Philadelphia, Pa., who, as pastor of the Second Presbyterian Church of this city for eight years, was intimately associated with Dr. Beatty in his work, in an article on his death in the *New York Evangelist* of Dec. 21, 1882, says: "Times have been when the pastor was worn with the constant calls to visit that school and converse hour by hour with inquirers. And in all the institution, or out of it, there were none who took a deeper, more lively, more tender interest in such work of grace than Dr. and Mrs. Beatty. There were times and times again when one could not go through the halls of that edifice at midnight and not hear the voice of prayer

and song. In that dingy old building on the banks of the Ohio opposite those Virginia hills there is scarce a nook that has not been hallowed, and that, too, time and again, by the conversion of souls. The spiritual history of that Seminary would form a thrilling volume."

The streams of hallowed and hallowing influence which have gone out from this Seminary are immeasurable, and these influences, mighty in themselves, have radiated along lines and through channels where they have touched the springs and sources of domestic, social, spiritual, and national life and power. Dr. Beatty possessed to a remarkable degree the elements of a successful teacher. He was a masterly organizer, a consummate disciplinarian, inflexible in the execution of law and order, yet withal kind, genial, and sympathetic in his intercourse with the pupils, and, above all, he was a man of faith and prayer, who never lost sight of the immortal interests of those who had been com-

mitted to his care. In thousands of homes throughout this land the name of "Uncle Beatty" is uttered with filial tenderness, affection and veneration, and his memory is cherished as a sacred legacy.

Not only was he a successful educator, but he was a most liberal *Patron of Educational Institutions.* As patron of the Western Theological Seminary, and of Washington and Jefferson College, he stands conspicuously alone in the magnitude of his gifts and benefactions. Indeed, if not the very existence of these institutions, at least their present advanced positions and prosperity, are due to Dr. Beatty's munificence. Nor was it simply by his princely gifts that he aided these institutions, but by his personal interest in and watchfulness over them. Into them he put not only a large investment of money, but also an investment of personal interest, of faith, of prayer, of care and labor. Neither on account of his large gifts did he assume authority, or desire to dictate a policy or a course of action.

No one could surmise from his conduct in the Boards of these institutions that he had given a dollar towards the endowment of them. He was also greatly interested in the education of the Freedmen, and watched with intensest sympathy the progress of enlightenment among them.

It remains to speak of Dr. Beatty as

## V. A GENERAL BENEFACTOR.

Into how many channels his gifts were poured God alone knows, as only He can ever know the amount of good which has been and which will yet be done by them. There are few churches or parsonages in Eastern Ohio to which he has not contributed. For more than thirty years his surplus income was sacredly devoted to charitable and religious purposes. He was not one who sounded a trumpet before him when he dispensed his gifts, but we know that all his surplus income was distributed

in this way. In how many ways and by-ways did these gifts go on errands of mercy and beneficence! How many persons and objects were helped by them will only be revealed when eternity shall disclose the doings and influences and the results of time. He only desired to have money that he might give it away. Extremely frugal and economical, he expended nothing on luxuries and indulgences for himself. His life was Spartan in its simplicity and severity. Not a penny was spent unnecessarily. This rigid and minute economy was constantly and systematically exercised so that he might open his hand like a prince and give by the hundreds of thousands of dollars. He was wise in the choice of the objects of his benefice; the channels through which he transmitted his influence to future generations. As depositories of this influence he chose the institutions and agencies of the Church, and institutions for the education of the young of both sexes. So that *he being dead yet speaketh*,—he speaketh in

all the vocations of professional life. In no other way could his influence have become so manifold, so wide-spread, and in its dissemination so mighty in its effects upon all the sources and centres of political, social, and spiritual power.

And so this long, busy, useful life stands before us in its simple grandeur. It carries with it its own moral and its own lessons, and in its eloquent silence it is more impressive than any form of speech can be. The unity and symmetry of it are such as belong to the most perfect works of art. Its one controlling purpose held its course through the years as steadily as the sun in his path. In ever-accumulating power it moved on, growing brighter and better as it grew older. As time goes on, as this life with its work recedes into the past, as distance obscures the frailties and imperfections which necessarily belong to all things human, when thus the sharp outlines become softened, when this life, its work, its influence, its fruits, come to be studied in their

historical setting, in their relations and results, then, to the name of Dr. Charles Clinton Beatty will be assigned a high and honored place among the immortal worthies who have lived to bless mankind.

# RESOLUTIONS.

## RESOLUTIONS OF THE PRESBYTERY OF STEUBENVILLE.

*Resolved*, 1*st*. That we recognize the hand of divine Providence in removing from our midst as a Presbyter, our father and brother, Dr. Beatty. Our loss we deplore, but his memory shall be precious. The example of his consistent life; the consecration of his heart, and hand, and purse to the Master's cause; his rigid love of order and fidelity to Presbyterian doctrine and polity; his punctuality and attention to the minutest interests of the churches; his readiness to spend and be spent in promoting the welfare of the Church at large, deserve our profound consideration, and summon us to cry, "Upon whom shall his mantle fall?"

*Resolved*, 2*nd*. That we record with gratitude his public benefactions, taking such wide range within and beyond the Presbytery—chiefly those to Washington and Jefferson College, and

the Western Theological Seminary at Allegheny, and the legacy left in trust to this Presbytery for the benefit of our churches in the day of their need.

We must also acknowledge his ready aid to many of our churches in building houses of worship, securing parsonages, and cancelling of debts. Neither must we forget to place on record his ready hand to assist young men in whole or in part in preparing for the ministry.

It has often been a question when and where his benefactions would end, so reserved was he always as to his resources.

*Resolved*, 3*rd*. That we recognize the fact that he belonged to the whole Church. Seventeen times he represented us in the General Assembly, once being its Moderator. Twice by the Assembly's order he was the convener of our Synod for reorganization. In the largest conventions and councils, at home and abroad, his wisdom was sought and felt.

*Resolved*, 4*th*. That as a Presbytery we convey to his bereaved widow, Mrs. Mary A. C. Beatty, our sincerest sympathies and condolence in her deep affliction, and pray that she may be sustained in this sorrow by the rich consolations which are found in Christ.

*Resolved*, 5*th*. That as a Presbytery we take the admonition home to our own hearts, the years are passing rapidly, carrying us onward toward the end of our work.

We are putting on record the memorial of our departed father and elder brother. We feel that we will miss his presence, prayers, preaching, counsels, and example.

Let us catch the inspiration of his life where he caught it—in close communion with Christ, and in consecration to His work.

We cannot take up his mantle, but with such equipment as the Master gives us, we may do our work, and be prepared for laying our armor down when our work, like his, is done.

---

## RESOLUTIONS OF THE BOARD OF TRUSTEES OF THE WESTERN THEOLOGICAL SEMINARY.

At a meeting of the Board of Trustees of the Western Theological Seminary, held November 21, 1882, the following paper was offered by T. H. Nevin, Treasurer, and unanimously adopted, with the request that it be published in the *Presbyterian Banner*:

Rev. Charles Clinton Beatty, D.D., LL.D., died at his home in Steubenville, Ohio, on Monday, October 30, 1882. He was born at Princeton, N. J., on the 4th day of the present century. He graduated at Princeton College in 1818, and was ordained as an

Evangelist in 1822. He spent a few years doing missionary work in the then West (now included in Indiana, Illinois and Kentucky). His first settlement was at Steubenville, Ohio, where he ministered to the First Presbyterian Church for some fourteen years. It was then and there he became identified with and founded "The Steubenville Female Seminary," which for more than fifty years has been widely and deservedly known as a popular and successful institution. He was a member of the Board of Directors, and for many years its President, of the Western Theological Seminary, at and since its organization in 1827. He outlived all his original colleagues in that directory but one, Redick McKee, Esq. Howbeit, within these fifty odd years members have come in and gone out for two successive generations, leaving behind them their example and fidelity and the undying and untarnished charter of their sacred trust. In 1848 the Board of Trustees of this institution was organized, and Dr. Beatty was elected one of its first members, and in this capacity and in the fulfilment of this responsibility he continued faithful even unto the end of his life. This Seminary has many friends. There are those living, as well as the numerous dead, who have never failed to lend a helping hand in the days of its extremity and financial weakness, who have stood shoulder to shoulder fostering it in its infancy, encouraging it in its youth, and supporting it in its full-grown maturity, by prayer and effort and the giving of money. But to no man does this Seminary owe a debt of gratitude so great in these respects, because so

signally and liberally bestowed, as to Dr. Beatty. His princely donations, coming one after another to the various funds of the institution until they have reached about $200,000, have mainly served to lift the Seminary from comparative poverty to the conspicuous level which it now occupies among its peers.

The fountain of his munificence has not ceased to flow upon us, even though he is dead, for after dispensing his gifts to numerous friends and corporations, his mind and his heart were drawn back to this child of his first love, and he made the Western Theological Seminary his residuary legatee.

He was pre-eminently a just man ; a man of strong will and courage to enforce his convictions. He was frugal in his habits of life and abhorred extravagance. He carried with him through life in a remarkable degree the rare qualifications of the dual character of a true Christian minister and a thrifty, successful business man ; never allowing anything to trench upon the sacredness of the one or the integrity of the other.

He loved the Presbyterian Church with the ardor of a son. His ministerial life is a part of the chain which makes this Church's history. Born in the old, battling in the divided, and rejoicing in the re-united, he belongs to the whole.

Blessed be his memory ; yea, thrice blessed, because he has done such great things for us.

"My father ! My father ! The chariot of Israel and the horsemen thereof."

Upon whom shall his mantle fall ?

To Mrs. Mary A. Beatty, the wife of our deceased friend, the Board would express their deep sympathy in the irreparable loss which she has sustained, and yet rejoice with her that, like a shock of corn fully ripe, her deceased husband was ready to be gathered to the harvest.

JOHN A. RENSHAW,
Sec. of the Board.

---

At a meeting of the Board of Directors of the Western Theological Seminary, the following minute was presented by the Rev. James Allison, D.D., and after appropriate remarks it was adopted by the members of the Board rising.

The Secretary was directed to forward a copy to Mrs. Beatty, and also to request its publication.

ELLIOT E. SWIFT,
Secretary of Board.

The Board of Directors of the Western Theological Seminary, under a deep and tender sense of the great bereavement experienced by it, and also by the whole Church, in the death of its venerable President, Rev. Charles Clinton Beatty, D.D., LL.D., after a short illness, at his home in Steubenville, Ohio,

on Monday, Oct. 30, at 3 o'clock P.M., in the 83rd year of his age, enters this minute upon its record.

The long connection of Dr. Beatty with this Seminary, and his peculiar relations to it, merit special mention. He was born near Princeton, N. J., Jan. 4, 1800, and received his literary and theological education there. In his lifetime he occupied a wide field in the Church and in the world. He was a home missionary, a pastor, the founder of the first female seminary except one, and the oldest surviving seminary west of the Allegheny Mountains, Moderator of the General Assembly and of three Synods, lecturer on "Practical Theology" in this Seminary, a leader in the reunion of the two branches of the Presbyterian Church, a skilled financier whose accumulations were devoted to sacred uses, and the munificent benefactor of this Seminary, having given it about $200,000 previous to his death, and making it his residuary legatee. Dr. Beatty was one of the first directors of this Seminary appointed by the General Assembly of 1827. Of the original Board only one now remains, Redick McKee, Esq. a resident of Washington, D.C. Therefore,

*Resolved, 1st.* This Board hereby expresses its fervent gratitude to God for raising up such a benefactor to this institution as Dr. Beatty, and that he was permitted to aid and rejoice in its prosperity for so many years.

*Resolved, 2nd.* That the long and faithful services of Dr. Beatty in this Board, his wise counsels, his earnest prayers for this Semi-

nary, his unceasing labors in its behalf, his personal interest in its professors and students, and his undoubted confidence in its complete success even in the darkest periods of its history, are worthy of most grateful remembrance and of the highest commendation.

*Resolved, 3rd.* That the members of this Board pray and believe that God will continue to incline the hearts of those to whom He has entrusted wealth to imitate the noble example of Dr. Beatty by contributing liberally to the support and enlargement of this Seminary from time to time.

---

## ACTION OF THE BOARD OF TRUSTEES OF WASHINGTON AND JEFFERSON COLLEGE.

THE Board of Trustees of Washington and Jefferson College unanimously adopted the following minute, reported by a committee consisting of Rev. Dr. James I. Brownson, C. M. Reed and Hon. John H. Ewing, relating to the death of Dr. C. C. Beatty, and requested its publication:

The Trustees of Washington and Jefferson College, at their first meeting since the lamented death of their venerable President, the Rev. Charles Clinton Beatty, D.D., LL.D., at Steu-

benville, Ohio, on Monday, October 30, 1882, adopted the following expression of their sense of bereavement in the affliction which has thus come upon the institution of their care.

Dr. Beatty, himself one of the earliest as well as most prominent and successful educators west of the Allegheny Mountains, was always a friend of both the colleges of Washington and Jefferson. Their union in 1865, followed by their consolidation in 1869, was chiefly due to his liberal donation of $50,000.00 to accomplish this desirable end, and the consolidated institution owes its stability and progress to him more than to any other man.

For the period of seventeen years since the reorganization he has been the honored President of the Board, ever until the end of his life giving to the enterprise, so near his heart, the best offerings of his great wisdom, sealed with the gifts of his princely liberality. His enlightened zeal was manifested alike in his punctual attendance upon the meetings of the corporation, in his vigilance over all that pertained to the financial soundness and educational elevation of the College as well as the moral and religious welfare of the students, and in the far-reaching views which shaped his policy for its permanent prosperity and usefulness. Besides smaller contributions along with others, during the period of his official relation, he endowed the chair of Greek, and bequeathed a like endowment for the chair of Latin, thus swelling his aggregate benefactions to about the sum of $100,000.00.

Nor can we omit in this enumeration of benefits, the dignity and force imparted to the proceedings of the Board itself by its presiding officer, the inspiration of hope in all the friends of the College by his manifest confidence in its future, and the commanding influence upon the public of his reputation, so cheerfully given, in pledge of its worthiness.

In making this record, the Board cannot withhold the expression of their devout gratitude to Providence for the gift of such a leader and benefactor at the very crisis of the institution's peril and need, and for the preservation of his life to witness its stability and fine prospects, so largely assured through his instrumentality. And we cannot but hope, also, that not only the survivors in this great trust may profit by the lesson taught by such fidelity, but that other friends will be raised up from time to time, who, in like manner, will be constrained to devote both service and treasure to the advancement of a college whose unsurpassed proportionate benefits to the Nation and the Church of God in the past are its true promise for the generations to come.

THOS. MCKENNAN,

Secretary.

ENGRAVED BY SARTAIN.

Yours friend & teacher
Hetty E. Beatty

# BIOGRAPHICAL SKETCH

OF

# MRS. HETTY ELIZABETH BEATTY.

BY THE

REV. DR. A. M. REID,

PRINCIPAL OF

THE STEUBENVILLE FEMALE SEMINARY, STEUBENVILLE, OHIO.

In undertaking to write a fitting sketch of so rare and exalted a character as Mrs. Beatty, I feel conscious that I am attempting a very difficult and delicate task. She was one of those pure spirits that visit our planet only at wide intervals.

## BIRTH AND EARLY EDUCATION.

Her maiden name was Hetty Elizabeth Davis. She was born near Pittsburgh, Pa., Oct. 31, 1802. The farm which her father, David Davis, owned, and which was their home, has since become the Allegheny Cemetery. Here Mr. Davis died. When Mrs. Beatty was a child, about eleven years old, her mother removed with her to Lexington, Kentucky, where she had many relatives. Mrs. Davis gave her daughter the advantages of good schools; and as Hetty was bright and studious, she received an excellent education, including music, French and painting, as well as thorough training in the ordinary English branches, and some Latin. About 1820 her mother was married to John Sumrall, of Maysville, Kentucky. Maysville then became their home. Here Hetty became a member of the Presbyterian

Church. I have found, among the records she has left, a time-stained paper containing her thoughts and feelings at her baptism and her first communion. They breathe the spirit of consecration and holy aspiration. The first is dated September 21st, 1822, the day of her baptism, and is as follows:

"I have this day before God, angels and men, by the ordinance of baptism, sworn an eternal fidelity to the Lord Jesus Christ, and whilst I record it here, O may it be registered in the Lamb's book of life. And whilst I have been baptized with water, O may I be baptized indeed with the Spirit of God. O may the Holy Ghost be in me, and lead me to unfeigned repentance for all my transgressions against a holy God; and to stronger faith in Him who has died for our sins. May I be enabled by the grace of God to walk the remainder of my days as becomes a disciple of Jesus: to take up my cross daily and follow Him, disregarding the opinion of

the world which is enmity to God ; but may I rather glory in reproach for the sake of Him who was reviled and persecuted for us ; and may I remember that when He was reviled He reviled not again, and when He was persecuted He threatened not ; may it be my chief study to cultivate a similar spirit. Lord, I am about to partake of that holy feast which Thou hast instituted, and left as a memorial of Thy dying love to fallen man. And when I look at my guilt and rebellion against Thee, I shudder and fear to approach. But it is Thy command, and if I stay away I know I must perish ; then here, Lord, I come with all my sins (for they are all I can call my own), and give myself to Thee. 'Tis all that I can do ; meet with me at Thy table. Smile upon me, and encourage me to love and serve Thee, and Thine shall be the glory forever, Amen. Hetty Elizabeth Davis."

Here we see what distinguished her through life—

consciousness of sin, deep humility, earnest aspirations and striving after holiness. She feels that she has sworn an eternal fidelity to her Lord and must keep her oath.

The other paper is dated Monday, September 23d, 1822, evidently the Monday after her first communion. It reads as follows: "Having now by the command of God commenced to work out my own salvation, oh, may it be done in His fear, and with reference to His glory. Let me lay for the foundation of my building the rock Christ Jesus,—making the testament which He has left us the material with which to work. But without Thy grace all my endeavors to a life of holiness will be unavailing. Therefore I beseech Thee, O Giver of all blessings, according to Thy promise, to give me the Holy Ghost to direct, to counsel, and comfort me. Hast thou not said, 'Ask and it shall be given unto you, seek and ye shall find'? And this, O God, is the earnest desire of my soul. I have now

commenced a warfare with the devil, the world, and the remaining corruptions of my own heart. But dressed in the armor of the Gospel, having on the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the Spirit what have I to fear? And may God always give me these weapons, for with them I know I shall come off conqueror and more than conqueror in Christ Jesus."

Here is indeed consecration to a life of holiness, and that by a young girl not yet twenty. Here, too, is a fight begun with the world, the flesh, and the devil. But here, too, depending on the grace of God and clad in the gospel armor, is Christian fearlessness and confidence of victory. These two papers give the key-note of her life: utter and total surrender of herself, body, soul, and spirit, to God to be used for His glory. She had been, heretofore, rather gay and careless, fond of dancing and other frivolous amusements. Now the whole tone and

tenor of her life were changed. She was sweetly, simply, devoutly religious.

## MARRIAGE AND BRIDAL TRIP.

She was married Nov. 6, 1827, to Rev. Charles C. Beatty, who afterwards became the venerable Dr. Beatty. He was then pastor of the Presbyterian Church, Steubenville, O. They took their bridal trip in their own carriage, visiting Washington, Baltimore, Philadelphia, New York, Niagara Falls, and thence home; a carriage ride of more than a thousand miles!

## AS PASTOR'S WIFE.

Mrs. Beatty was an admirable pastor's wife. She gave sympathy and love, kindness and care, help and encouragement, to her husband. She gave him also important aid in his work of seeking and saving the

lost and in building up the children of God in the holy faith. She looked after the poor and relieved their necessities. She instructed the ignorant. She went out into the highways and hedges to seek for the lost and compel them by the irresistible force of a divine love and a voice steeped in tears to come in and be saved. She led the women's prayer-meeting and was the heart and soul of other Christian organizations in the church and town. Her Bible class was a source of power for good. The late Hon. Edwin M. Stanton, the great War Secretary, then a boy of 13 or 14, was a member of her class. He came at one time, she told me, feeling great anxiety for his spiritual state, to talk with her on the subject of personal religion. The impressions made then were, probably, permanent. He afterwards confessed his faith in Christ and united with the Episcopal church. He always regarded Mrs. Beatty with love and veneration. When he came to Steubenville to see his aged mother during the war, and to

rest for a day or two, he always found time to call upon Mrs. Beatty, and thus express his high regard for her. He expected *others* to call upon *him.*

Mrs. Beatty had a great love for children, especially those who had nobody to care for them. She went about as an angel of mercy seeking such and clothing them and bringing them to the Sabbath-school. And this tender love for the poor and needy characterized her through life. Her pastor, the Rev. Dr. Milligan, says that nearly the last time he saw her at church, when she was nearly blind and in feeble health, she came bringing to Sunday-school two little waifs which she had found and clothed. It was a sight to gladden an angel's heart to see that dear old lady, with a serene and heavenly beauty in her face, trudging along to the church with a little rescued wanderer in each hand. And sometimes she would labor and pray for months to reform some poor drunkard whose children she had

fitted out with decent clothes and taken to the Sabbath-school.

For decades of years she made her annual round threading the streets to get money for the Bible cause. She called on people for money for this cause outside as well as inside of the church. She knew that the hearts of many who were not communicants were with her. And she claimed tribute for this cause, especially from all *baptized* members. "How much must I give this year, Mrs. Beatty?" Col. M'Cook would say to her. "Nothing less than ten dollars will do from you." "All right," he would say, and hand her out the money. She was always a liberal contributor to every good cause herself. She saved in order to give. The Beatty Memorial Hall, for theological students, in Allegheny, stands as a memorial of her liberality, though her best monument is erected in grateful, loving, human hearts.

## FOUNDING THE SEMINARY.

Her love for the young and her burning desire to do good made her wish to have a school. She had previously wished to teach, but her relatives and friends would not agree to it. After marriage, the desire continued, and to gratify her taste and wishes Dr. Beatty agreed to let her begin a school. This proved to be the commencement of the Steubenville Female Seminary, whose pupils by thousands are filling honored positions of usefulness and are the centers of happy homes in every State in the Union, and not a few are missionaries in foreign lands. To her energy and toils, her love of the young and her devotion to their highest interests, to her lofty soul, consecrated purpose and exalted character, the Seminary owes more than to all other influences combined. But in Dr. Beatty she had a grand helper in organization and discipline and order.

From a child she seems to have heard the call to be a teacher. At the age of five, her mother overheard her talking to her doll on this wise: "Now, dolly, you must be very quiet, for I have a large school, sixteen boarders, and a great deal to do." Her first visit to Steubenville was quite unique. It was before the days of steamboats when she and her mother, in a large floating barge, were on their way to Lexington, Ky. It so happened that the barge struck a snag and sprung aleak before daylight in the morning, a little above Steubenville, and the passengers were obliged to walk down to the town wharf. The little girl, Hetty E. Davis, was arrayed in a gentleman's great-coat to keep her warm. Who that saw that young maiden, in the gray of the morning, in that singular costume, would have supposed that she was to be the Mother Beatty of the coming years that was to confer peculiar honor and glory upon the town of Steubenville? It reminds one of Franklin's first entrance

into Philadelphia, a plain and ill-clad boy with a roll of bread under each arm, as seen by Miss Reed, his future wife. At Lexington, Hetty was in school with the daughter of Henry Clay, and visited in that great man's family. She moved in what was then one of the most brilliant social circles in the country. And she had such personal beauty and such grace and ease of manners, and so much refinement and culture, that Henry Clay said of her that "She was one of the most elegant young ladies he had ever met." This living in the highest social atmosphere fitted her for imparting to her pupils graceful and refined manners and familiarity with the ways of good society. When they decided to have a Seminary, Dr. and Mrs. Beatty visited the best schools in the East to see what they could learn as to the best type of a school for young ladies. Among those visited from which they got helpful suggestions were Miss Beecher's school at Hartford, Abbott and Bailey's at Boston, Miss Grant

and Miss Lyon's at Ipswich, and Mrs. Willard's at Troy. They noted the excellencies in each school and tried to select what was best from each. They wanted to have a course of study broad enough to give full scope to the powers, but not so broad as to make such demands upon the strength of the pupils, for the time allotted, as would imperil their health and lives. The wisest physicians even then were looking with apprehension and disapproval upon the tendency, in some of the schools for girls, to require too much exhausting study.

The highest well-being of the pupils, the symmetrical and harmonious development of their whole natures, body, soul, and spirit, was to be their aim in this new Seminary in the West. And no pupil must be retained who would not cheerfully comply with such regulations as were considered necessary for the health, safety, and improvement of the whole family. The school must be, above all, a well-regulated, high-toned Christian family. An air

of refinement in a Christian atmosphere must be secured for the young ladies such as could not be found in our public schools.

Special arrangements for family prayers, Bible study, private devotions, and familiar talks in the school, must be made, to secure these Christian ends.

The plans must be laid to send out educated women free from selfishness and controlled by the love of Christ. With these high purposes, all the arrangements and regulations of the school being carefully considered, the Seminary was begun.

## INFLUENCE IN THE SEMINARY.

While Mrs. Beatty in her talks to the young ladies made much of the amenities of refined life and thorough intellectual training, she regarded her pupils chiefly from Christ's standpoint, "What is a man profited if he gain the whole world and yet

lose his own soul?" To develop symmetrical Christian character was her grand aim. This she thought was the only worthy ideal.

And first her pupils must be brought to Christ. For these ends she labored assiduously, and prayed constantly. Sometimes in a prayer-meeting or inquiry meeting when, with her sympathetic voice surcharged with feeling, she would start the hymn, "Come, Holy Spirit, heavenly dove," or, "Come, humble sinner, in whose breast," a wave of deep and holy feeling would pass over every heart. And when their spirits melted into tenderness, she would tell them of the way of life through the crucified One, and urge them to come in simple, child-like faith to Him, and find peace and rest. If they were afraid they could not persevere in the Christian life, she would tell them that the hand that was pierced for them would never let them fall, and that the heart that was broken for them could never cease to love them. Wave after wave of revival passed

over the Seminary, and hundreds were brought into the fold of Christ. Then with what tender solicitude she watched over and guarded them from evil influences, and tried to build them up and stablish them in the faith after they were brought into the church !

Being herself a woman of the profoundest sympathy and self-forgetting piety, she had a strange power of lifting up other souls to her own plane. It was as easy for her to talk upon the subject of religion as to breathe. She wore the holy life and spirit as a beautiful robe of light about her. She constantly presented before you an example of cheerful godliness. Jesus had looked down into her eyes and had left in them the light of His own. But there was no asceticism about the tone of her exalted piety. Her ringing, musical laugh was heard the whole length of the long halls at times. She liked a bit of fun, too, as well as anybody. As she shook her curls her cheery laugh seemed to be to her

really a means of grace. Sometimes, in a merry mood, Mrs. Beatty would tell a good story of her own experiences in Seminary life. One evening, she says, word was brought her that some one was throwing pebbles against some of the windows of the second story. She went to number 32, took off her cap, put back her curls and then looked out of the window. She saw three boys below and called out to them in a whisper, "Whom do you want to see?" They answered, naming three girls they wanted to see. "They are not here now," said Mrs. Beatty. "What are your names?" They told her their names and asked her hers. "My name is Mrs. Beatty, and the sooner you get out of this the better for you." If the bears that ate up the bad children in the time of Elisha had appeared, the panic would not have been more sudden nor more decided, for when Mrs. Beatty came down stairs not a boy was to be seen.

Another time a girl in the middle of the night crowed like a chicken. The noise brought Mrs.

Beatty up stairs. She knocked at the young lady's door and asked who was making that noise. "I want to get in,—I am Mrs. Beatty." "Now you need not try to fool me. I know Mother Beatty,—she would not be going around at this time of night." Mrs. Beatty persisted that she *was* Mrs. Beatty, and the young lady persisted that she was not, and said, "If you do not go to your room and keep quiet I will go down and tell Mother Beatty that I cannot sleep for the noise up here." Mrs. Beatty was compelled to go down without getting into the room. The latest intelligence of this young lady is that she is the wife of a Presbyterian minister, President of missionary societies, and a model minister's wife, as well as an excellent mother.

If the young ladies became too hilarious and noisy in celebrating Halloween and needed a little repression, some saucy, bright girl could always wheedle Mrs. Beatty into a good humor, when she came up to see what was the matter, and escape a scolding

by telling her they were celebrating her birthday. (Oct. 31.) Or if she scolded them at all it was in such a tone that it did not mean anything.

It was grand fun for the young ladies when Mrs. Beatty joined them in their sports, playing "Blackman" on the lawn or in the gymnasium, or "Do you want to buy a good, fat hen?" in the parlor. Mrs. Beatty's crowing in this game was something wonderful. And to hear it and try to imitate it was a rare delight for the young ladies. She tried to make the Seminary a real and happy home for its pupils, encouraging all proper amusements and recreations. She often joined them in their rambles in the woods. Genial and warm-hearted, it was her happiness to make everybody happy about her. No wonder they called her "Mother" Beatty. She was a true mother to everybody. As she had no children of her own, her big heart adopted the whole Seminary. And it was always a mutual delight when she visited her former pupils.

## PROTRACTED ILL-HEALTH.

About 1837 her health became severely affected with some very painful internal disease, the character of which was not understood by the most skillful physicians.

This for some years prevented her from walking much, especially going up or down stairs. Yet she went on hearing her classes in her room, often bolstered up in bed. She was greatly benefited at Saratoga and the sea-shore, and finally restored by her visit to Europe in 1843. In patience and cheerfulness under affliction she was as much a model as in other respects.

Being a keen observer, her travels in Europe gave her a great deal of material for bright conversation, and for interesting and instructing the young ladies. It was always an earnest purpose of her life to stimulate those about her towards self-culture, and urge

them to become well-informed. She was wonderfully active and energetic. The family physician said she seemed to be always in the nursery looking after the sick, always in the parlor entertaining company, and always in the class room or hall overlooking the school. And she was equally at home in each department.

As a teacher she tried to make her pupils thorough in the text book, first of all, and after that was accomplished she added what further light and illustration she could to the subject in hand.

## FIFTIETH BIRTHDAY.

The spirit of holy consecration and high purpose with which she began her Christian course brightened and deepened as the years went by. Here is a paper containing her thoughts on her fiftieth birthday :

SABBATH, OCTOBER 31ST, 1852.

"This is my birthday. I have lived half a century. How little have I learned, and how little have I done to glorify God! O that I might commence to live anew for God; that I might improve my time more carefully, correct everything that is wrong in habits, thoughts and feelings; seek more holiness of heart and life; earnestly seek that wisdom I so much need in the responsible and arduous position I occupy as the principal of a female Seminary where are collected so many precious youth to be trained up for immortality. May I be more faithful and do my whole duty; be more punctual and prompt than I have ever been, and set a godly example in my daily walk and conversation. O my Father, if indeed I am one of Thy chosen children, pour out on my heart a spirit of prayer and supplication. Give me a heart to love Thee more, and may it be my meat and drink to do Thy will!"

Then she comments on a sermon heard that morning preached by Dr. Breed (now of Philadelphia) on the text "Without God in the World," and proceeds: "O that I may seek from henceforth to have correct ideas of God. May I not worship an imaginary God, but the living and true God, that God who has made the heavens and the earth, that God who has made me and breathed into me the breath of life, and given me a soul that is to live forever. May the remnant of my days be more fully devoted to the service of my God. Search my heart, O God, and see if there be any wicked way in me and lead me in the way everlasting. Increase my faith. Though a helpless sinner, I would rejoice that in Thine infinite wisdom Thou hast provided a way in which I may be pardoned and accepted through the sacrifice of Thy dear Son, Jesus Christ. Enable me more fully to repent of all my sins, and look by faith to the precious Lamb of God who takes away the sins of the world. If I have never

exercised true repentance and believed on Christ as the only Mediator and Redeemer, may I do it now by the aid of Thy Holy Spirit. May I believe and trust in this Saviour with my whole heart.

"A larger number of scholars than usual have arrived to commence school to-morrow. May we commence in Thy fear, and may a blessing rest on all our labors. May our pupils be blessed, and find the way of salvation. Bless the teachers: may they all have the right spirit and be Christians indeed, and those who are not, be converted. As Thou hast blest us in times past, may I trust Thee more fully in time to come. May I praise Thee more for all Thy goodness to me. When I consider how highly Thou hast favored me above many, I have now to call upon my soul and all within me to bless Thy holy name. H. E. B."

Here we see her inner life. She was no perfectionist; she had too high a view of God's law for

that. But a high type of Christian character for herself, the teachers, pupils, and every member of the great household was the aim of her earnest prayers and constant endeavors. She lived near to God, in His very presence, and He hid her in His pavilion in the secret of His tabernacle from the strife of tongues. In her prayers she took the hearts of others up with her to the very throne. Her face sometimes shone as an angel's, for her loving, consecrated spirit shone out through her face. The molding power of her words and prayers and life upon the character and manners of her pupils was wonderful. Being dead, she still speaketh from the lips and spirit of thousands of her pupils, beautifying and blessing thousands of homes in every part of this great land of ours as well as beyond the sea. Her pupils loved her sincerely, and to love her was a liberal education. Having caught the secret from her they have taken sunshine with them wherever their lot has been cast in life.

## THE REUNION.

When the great reunion of the pupils of the Seminary took place in 1873, Mrs. Beatty's whole soul was stirred. It had been prepared and arranged by Dr. and Mrs. Reid, in honor of Dr. and Mrs. Beatty, and to afford their former pupils an opportunity of seeing them once more in the flesh.

It was probably the largest reunion of pupils that ever took place on this continent. Seven hundred of the scholars returned to see their Alma Mater once more and to look upon the dear faces of Dr. and Mrs. Beatty.

Dr. Allison in his article in the *Banner* on the reunion says: "We doubt whether there are two persons in the world to-day concerning whom a warmer personal affection is cherished by more hearts." The feeling toward Mrs. Beatty was that of tender love. That toward Dr. Beatty was a

mingling of love and reverence. The Doctor's severe manner did not invite that close confidence and warm affection which were inspired by the cordial and genial ways and loving heart of Mrs. Beatty. Probably no other church ever held seven hundred women so cultured and refined as met in the Second Presbyterian Church on the day of the reunion. Addresses of welcome were delivered by Dr. Beatty and Dr. Reid.

Then they all sat down together at a great banquet and talked over the experiences of the past forty-four years. After the reading of the history of the classes, and speeches from distinguished guests, and congratulatory letters from Bryant, Longfellow, Whitelaw Reid, Dr. Jacobus and others, they had a reception at the Seminary parlors. At one time during the exercises as many as there was standing room for crowded into the School Hall to hear "Mrs. Beatty's talk with her pupils." There was great anxiety expressed to hear their beloved

instructor's voice once more. When Mrs. Beatty entered the Hall it sounded, as she afterward remarked, "like the buzz of a bee-hive."

She rang the bell, as she had often done in days gone by, to call them to order. But some seemed to have forgotten the meaning of the old signal. Then she said, "Young ladies, you must come to order; I cannot talk while you are talking." Some remarked, "How natural that sounds;" others, who were grandmothers now, pointed to their gray hairs, amused at the idea of being still called "young ladies." Then she told them of her gladness at meeting them again, recalled pleasant remembrances of the past, their school-work together, their excursions, enjoyments and festivities, the prayer-meetings and half-hours and seasons of revival. She commended the Seminary to their good-will and love. Then she gave them some words of counsel and closed with prayer. How many tears fell when those touching tones of that loved voice in prayer fell upon

their hearts again! She commended them and their families to the loving care of their Heavenly Father, and entreated that the same good Providence which had been about their paths hitherto, and which had brought them together once more, might attend them and theirs through life, and after life's cares and toils were over they might be permitted to enter into the rest that remaineth for the people of God.

Three generations were there to do her reverence in that School Hall. And how many of those hearts, at that moment, were thrilling with the recollections of the time when first they felt a Saviour's pardoning blood, led to the Saviour by the lips of that dear old lady who was speaking to them!

## PARALYSIS AND DEATH.

In 1865, on account of a cataract, Mrs. Beatty's sight was greatly impaired. This interfered with her work of teaching. Her sight was improved by

an operation in 1867. But her health seemed less firm afterwards. In 1871 she had a slight paralysis of the right side, yet she continued to be active in doing good in the Seminary, the Church and the community. About two years after the first paralysis she had a second, also slight, but more prolonged in its effects. In December, 1875, she had a third one, from which she did not recover, though she lived several months. Her mind and body were both so shattered that on the 5th of July, 1876, she passed away: a soul disenthralled from sin and pain passing into everlasting light and peace. She was as nearly a perfect character as is ever seen in this world. After impressive services at the church she was laid in the Steubenville Cemetery.

## LETTERS OF CONDOLENCE.

Scores of letters of condolence came to Dr. Beatty freighted with love and sympathy and with kind words of warm appreciation of Mrs. Beatty.

I can only give some brief sentences from a few of these to show the general tone of them. No one has a shadow of a doubt of her being safe in heaven. Mrs. Mary Proctor Phelps, who was the senior teacher in the Seminary for about twenty years, writes thus : Mrs. Beatty was one among a thousand. I have tried to review the long years it was my privilege to be connected with her, and I cannot think of one single exhibition of a selfish spirit on her part. How patient, how forbearing, how kind and considerate she always was towards all ! She is happy now, and who could wish her back ?

Mrs. Keyes writes : Her life was lovely, and one for all to honor and cherish.

Mrs. Dennis : Her name has been reverenced by us since our earliest knowledge of friends.

Mrs. Magill, of Peoria, Ill. : For more than forty years she has been a true and faithful friend and counsellor to me. When I learned she had entered into her rest how lonely I felt !

Lucy A. Huntingdon : She has seen the King in his beauty with vision undimmed. She is with the Saviour she loved and has heard the welcome : " Well done, good and faithful servant."

Mrs. Treadwell : Hearing the news thousands of hearts that have been inspired by her teaching will bow low ! May we her pupils cherish those principles she instilled into our minds, and be, like her, ever ready to spend and be spent in the Master's service. And when our time comes to be called hence, may we be ready to meet her, bringing our sheaves with us.

Mrs. Wilbur : She is disenthralled from the fetters that so painfully pressed upon her loving,

beautiful spirit. All doubts are now dispelled and she rejoices in the full assurance that He had loved her with an everlasting love, and had chosen her from the foundation of the world. What a transition from the weariness of earth to the rest of heaven!

Dr. Jacobus: Think cheerfully of her blessed change, of her happy estate. No longer these poor shattered nerves, nor any blindness, but the beatific vision and the exquisite sensibilities in the home above.

Rev. Dr. Cyrus Dickson: The souls of believers are at their death made perfect in holiness and do immediately pass into glory. The shadow will not fall alone upon your household, but on thousands of hearts and homes. Many tears will be mingled with yours.

Rev. John Agnew: They that turn many to righteousness shall shine as the stars forever and ever.

Mrs. Agnew: Sweet memories of her life abide with me.

Rev. Prof. Woods: She has entered upon that rest which her life of active usefulness and years of suffering will make the sweeter.

Miss Alice Patterson: Dear Mother Beatty, as we used to call her in our school-girl days and so call her still, unto her has surely been administered an abundant entrance. What a blessed record and memory are hers! Her life should surely be an inspiration to us who have been privileged to be her pupils, full as it was of grand endeavor and attainment for the Master.

Mrs. Meredeth, daughter of the late D. L. Collier, Esq., of Philadelphia, wrote, speaking of Dr. and Mrs. Beatty both: I have never, in my life, met with those who were so conscientious in the discharge of duty; so watchful over the interests of their pupils, so unselfish and so impartial, so tenderly and so untiringly solicitous to guard them

from evil and impress high moral and religious influence upon the hearts and characters under their care. No wonder the pupils love the Seminary.

Mrs. Nanny Stuart, wife of Rev. Dr. Stuart of Des Moines, writes : Blessings on the dear old Seminary. It was under its fostering influence that my loose purposes and feeble resolves became determination. It was there I found the Saviour. It has been a kind of Mecca to me to which I have made many pilgrimages because I love it.

Another writes : If there is any one spot on earth to which my heart turns with deeper gratitude and affection than any other that spot is the Steubenville Female Seminary.

## CONCLUSION.

Of all its thousands of pupils it is doubtful whether there was ever one at the Seminary that was not more or less influenced by Mrs. Beatty's words and

the beauty and sanctity of her life. What a meeting she will have in heaven with those whom she won to the Saviour, and moulded into noble Christian characters! Would that her mantle might fall on some of the daughters of the Seminary! As a summing-up of my own opinion, after study of her character, and being associated with her in the Seminary for a score of years, I would say that for grace and ease and refinement of manners; for courteous kindness to people of every rank; for a true and unselfish interest in every pupil or friend; for a spirit of constant prayer and praise; for exalted Christian character and earnest and successful work for Christ, I have never met her equal. I doubt whether this continent has produced her equal in all respects in the sphere to which she was called. She was one of a million, an almost perfect woman. Her face will abide with us for long years to come as the face of a cherished friend.

## HER MONUMENT.

The inscription on her monument, prepared by Dr. Beatty, is the following:

"IN MEMORY OF HETTY E. BEATTY,

who died July 5, 1876, in her 74th year. Born Pittsburgh, October 31, 1802. Educated in Kentucky. Married November 6, 1827. She lived nearly 50 years at Steubenville. Founded the Female Seminary April, 1829. Bright intellect. Thorough scholar. Genial manners, fondness and aptness for teaching, a loving nature, active piety and earnest desire to do good admirably fitted her for the work of training the young for life and immortality. The deep, widely-diffused religious influence, exerted in and through thousands of pupils, remains the best memorial of her goodness, her life and labors. She rests in Heaven. Her works follow her. To God be all the glory."

Willis H. Miller
P. O. Box 147
Hudson, Wis. 54016

OCT 1 9 1999